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THE JOURNAL
OF THE
FRIENDS' HISTORICAL
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The Handwriting of George Fox. *Illustrated.*
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 (1.) Ellis Hookes. (2.) Richard Richardson.
The Case of William Gibson, 1723. *Illustrated.*
The Quaker Family of Owen.
Cotemporary Account of Illness and Death of George Fox.
Early Records of Friends in the South of Scotland.
Edmund Peckover's Travels in North America.

VOLUME 2, 1905.

CONTAINS :

Deborah Logan and her Contributions to History.
Joseph Williams's Recollections of the Irish Rebellion.
William Penn's Introduction of Thomas Ellwood.
Meetings in Yorkshire, 1668.
Letters in Cypher from Francis Howgill to George Fox.
The Settlement of London Yearly Meeting.
Joseph Rule, the Quaker in White.
Edmund Peckover, Ex-Soldier and Quaker. *Illustrated.*
"William Miller at the King's Gardens."

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CONTAINS :

Words of Sympathy for New England Sufferers.
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King's Briefs, the Forerunners of Mutual Insurance Societies.
Memoirs of the Life of Barbara Hoyland.
"Esquire Marsh."
Irish Quaker Records.

VOLUME 4, 1907.

CONTAINS :

Our Bibliographers—John Whiting.
Presentations in Episcopal Visitations, 1662-1679.
Episodes in the Life of May Drummond.
The Quaker Allusions in "The Diary of Samuel Pepys."
Illustrated.
Personal Recollections of American Ministers, 1828-1852.
Early Meetings in Nottinghamshire.

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D.=The Reference Library of London Yearly Meeting,
Devonshire House, Bishopsgate, London, E.C.

F.P.T.=" *The First Publishers of Truth*," published by
the Friends' Historical Society.

Camb. *Jnl.*=*The Journal of George Fox*, to be published
shortly by the Cambridge University Press.

Notice.

All communications respecting the Historical Society or its *Journal* should be sent to Norman Penney, F.S.A., F.R.Hist.S., Devonshire House, Bishopsgate, London, E.C. The Editor would be glad of the assistance of Members and others in the publication of information bearing on the history of the Society of Friends.

Notes and Queries.

LOCAL QUAKER HISTORIES.—C. D. Sturge, of Birmingham, sends a list of books written about Friends in various localities, and suggests that the number might be increased, if Friends would prepare and send for publication in THE JOURNAL information respecting the history of Quakerism in districts not yet included in the list. We should be very glad to print such local information.

Newcastle, John W. Steel; Cumberland and Westmorland (early), R. S. Ferguson; Warwickshire, William White; South Warwickshire, Alfred W. Brown; Bristol and Somerset, William Tanner; London, William Beck; Surrey and Sussex, Thomas W. Marsh; Devon, Francis W. Dymond.

THE JOURNAL already contains short histories of Friends in Scotland (several vols.), Newbury, Berks (iv.), Mansfield (v.), Manchester (v.), Dorset (v.), Isle of Man (vi.), Somerby, Leicester (vi.), Greystoke, Cumb. (vi.), Derbyshire (vii.). To these may be added: Yorkshire, J. Wilhelm Rowntree; Wales, W. Gregory Norris.

TURKISH VIEW OF QUAKERISM (viii. 25).—D'Israeli's *Curiosities of Literature*, under heading "The Turkish Spy," shows that this book was the work of an Italian, John Paul Marana. D'Israeli thinks that the book was originally written in Italian, but first pub-

lished in French. Marana was a Genoese, who died in 1693.—WM. C. BRAITHWAITE, Banbury.

GEORGE FOX'S GREAT JOURNAL.—It is said that John Ogden, of Wensleydale, a friend of George Fox, made a pair of clasps for Fox's *Journal*. Is anything known of this, and where are the clasps?—T. P. COOPER.

The boards of the original *Journal* are deposited at Devonshire House, but nothing is known there respecting clasps.

JOHN REID, THE QUAKER GARDENER.—In the *Social Life of Scotland*, by H. G. Graham, "John Reid, the Quaker Gardener" is more than once alluded to as the author of the *Scots Gardener*, a book published in 1683. He is presumably the same individual mentioned in Friends' records as having married Margaret Miller, at Hamilton, in 1678. Three children of the marriage were born at Edinburgh, 1679, 1681 and 1683, and John Reid's autograph occurs several times as witnessing marriages at Edinburgh, 1680 to 1683. Can any of your readers furnish any further information about him?—W. F. MILLER, Winscombe, Som.

WILL OF HUMPHREY BACHE.—Whilst searching the registers of old wills in Somerset House, during 1905, relating to various families

of Bache, I came across a will of Humphrey Bache proved in 1662. This turns out to be the author of the pamphlet, entitled *A Few Words of Love*, written to the Long Parliament in 1659, and recently republished by the Rev. Kentish Bache, of Walford, Herefordshire. The following is an extract of Humphrey's will, a full copy of which covers a half folio page in the register, number 105, Laud :—

I Humphrey Bache of the Liberty of the Tower of London, Goldsmith, sicke; unto my Mother Elizabeth White, £10; to deare ffriend Anne Gould, widow, £100; to my son Samuel Bache, £110; to Joseph Bache, £110; to Mary Bache my youngest daughter, £110; to my sister Anne Dorry, £5; to my sister Elinor Crundall, £5; to my sister Elizabeth Harrison, £5; to my daughter Elizabeth Harris, £5. Also I give £30 to be disposed of amongst ffreinds in such manner as my loving ffriends, Ann Gould and Henry Bourman shall think meete to give the same unto. The rest of my goods to Samuel Bache and Joseph Bache and my said daughter Mary Bache to be equally divided. My sister, Elizabeth Harrison, and daughter, Elizabeth Harris, not to dispose of Samuell Bache, Joseph Bache and Mary Bache, the children, without the advice of my deare friend Anne Gould. Stephen Cole owes me 50s. I will he should keep it. Elizabeth Harrison and Elizabeth Harris executrices.

Will dated 17 August 1662.

The marke of the said Humphrey Bache.

Witnesses, William Gould,

Thomas Collingwood, Joseph Cooke, Scr.

Proved at the Prerogative Court of Canterbury, 30 August, 1662, by both executrices.

Comparing the will with several items mentioned in *Restitution, the First Fruit of Conversion*, published in 1847, it will be noticed that they verify the statements as to Humphrey Bache's trade, abode, and the year of his death, as well as naming the "ffreinds." Humphrey died of consumption the day after his will was drawn up, apparently by Joseph Cooke, Scr. (*i.e.*, scrivener). Doubtless, the "sicke" man was much too feeble to make any other sign than a "marke" to his will. In these days it was not uncommon for wills to be drawn up at the time the testators were "sicke in body, but sound in mind" within a day or so of their deaths, therefore there is nothing extraordinary that Humphrey should have died the next day. It should be noted that his death is given as the 18th of 6th month. As March was reckoned as the first month before the "New Style" was adopted, the sixth month would be August, corresponding with the will. There is a will in Somerset House to a Humphrey Bache of London, proved in 1794. This may be a descendant of the older Humphrey. From what part of the kingdom the Bache of London came has not yet been discovered. The name is most frequently met with in the Midland counties. There is a will to "Humphrey Bach" of Bewdley in Worcestershire, proved in 1743.—

A. WEIGHT MATTHEWS, Luton.

Obituary.

The death of Edward Marsh, of Luton, which took place on the 2nd of Fifth Month, removes one who took much interest in the Society of Friends and its history, and whose accurate knowledge was gladly placed at the disposal of others. Our Friend's assistance in the work of editing this JOURNAL, and also the new *Journal of George Fox*, was considerable, and it was much appreciated. There is a short account of Edward Marsh in *The Friend* (Lond.), 19th May.

Editor's Notes.

The reader's attention is again drawn to the extracts, now passing through these pages, from the minutes of Aberdeen Y.M. They shed much light upon the action of early Quakerism in regard to such subjects as dress, recreations, men's and women's business meetings, public fasts, marriages, burial customs, etc. The communications from Robert Barrow and from Friends in Ireland (pp. 67-70) will especially repay careful reading.

The Supplement to THE JOURNAL now in preparation will be No. 9 of these addenda and not No. 8 as stated in error on p. 46. It will contain extracts from the State Papers for several years subsequent to the death of Cromwell, and will be paged forward from the end of Supplement 8. The subscription price will remain at three shillings till publication.

A statuette of Elizabeth Fry, modelled from the Richmond portrait, by Charles Vyse, is now on sale. It measures twenty-one inches in height, including base, and is a beautiful work of art. For particulars as to price, address Robert O. Mennell, Woden Law, Firs Road, Kenley, Surrey, or Headley Brothers, 140, Bishopsgate, London, E.C.

Gleanings from the Records of the Yearly Meeting of Aberdeen, 1672 to 1786.

Continued from page 46.

[Aberdeen M.M. 7. ii. 1674]. . . . Lykwise the s^d day frinds being willing to put Robert Gordon to some Jmployment have fallen upon these resolutions after following : first that he shall enter forthwith with Alexander Muire hookmaker and shall continue with him for six weeks Less or more, till he attaine some Jnsight of drawing weyr. During which tyme Alex^r Muire will furnish him meat and drink And frinds are satisfied to concurr to entertaine his wife and children. Secondly after the expyring of the forsaid tyme Robert Gordon shall continue with Alex^r Muir for the space of on year and shall work constantly with him (not withdrawing from his service without Liberty asked and given) And he is to receive from him for each pounds drawing of weyr fyve shillings Scots money (or whatever he uses to give any other man) Thirdly Jt is expected by frinds That if Robert Gordon shall prove diligent and painfull at his work Al : Muire will give him some Jnsight in his trade of Cardmaking about the end of the year. And for the better securing this matter Both parties have subscribed their names to signifie their willingnes and consent heirto Sub^t

ALEX^r MUIR
ROBERT GORDON

[Aberdeen Mid M.M. 21. x. 1675] The s^d day frinds thought it expedient That the six of each sort of frinds Books that are printed at London, which six frinds desired John Swinton to send them, Be in tymes coming Divyded amongst the twelve frinds under written And that each two of them have on of each sort given them : viz. Alexander Harper and Thomas Merse one Andrew Galloway and John Lesk one. Alex^r Skene and John Skene one David and Robert Barclays one Robert Burnet of Lethentie and Andrew Jaffray one and Robert Gerard and John Cowie one. And that they pay for them how soon they receive them.

Upon the 25th of tenth mo: 1675 (being the day called Christmas) the magistrates of the city caused their officers pull down and take away the signs wh: were hanging before Fr^{ds} shops, *viz.* Alex^r Harpers, John Lesks, John Skenes, Andrew Galloways and Robert Gerards.

Upon the 24th of twelfth mo: 1676, Gilbert Black, one of the Baillies, apprehended at the press ane whole impression of ane half sheet of a book writ by George Keith against John Menzies entitled *Quakerism no popery*.

The sufferings heir Interveind.

Ane Accompt of What mōy freinds in and about Lethentey ar Willing to give yerlie for the service of truth begining att the yeir Jmvj^c & seventie nyne which mōy is to be peyed att tuo termes in the yeir Witsunday and mertimes (so called) Witsunday seventie nyne being the first terme.

Alexander forbes of auquhorthies Twentie Shilling Ster.
Robert Burnet of Lethentie threttie pounds Scotts.

Daniel Hamilton gardiner at . . . gives six lib
Scots.³

J Gellie gives for y^e yeare 1679 only twelve libs Scotts
John forbes gives for the year 1679 onlie six pounds Scots
John Glennie gives for the yeare tuo pound Scots
William Cuming gives for the yeare on pound Scots
James urquhart gives for this twentie shillings Scotts
George Gray gives twentie shillings Scots
James Gray twentie shillings Scots
John Syme gives for the year to com fyve pound Scots
William Stote two merks Johne bartlett a merke.
James Mollesone a merk George Johnstone tuo lib.
Wm. Cuming Eld^r a merk James porter half a merk
George Cuming a merk Thomas Wishart one lib
William fergusone a merk James Simmer a merk
George Spring one lib. John Lang one pound 10
William Glenney twelue shilling
shilling

³ The entry regarding Daniel Hamilton has been crossed out—probably he removed to another part of the country. A Friend of that name was for many years "Chamberlain" of Kinneil in West Lothian, under the Duchess of Hamilton (c. 1690-1715?), and was one of the leading members of Edinburgh Quarterly Meeting.

[Monthly Meeting at Aberdeen, 6. ii. 1680] Friends having had a long time of suffering for near 4 years at this place *viz* from the 12 of 1st mo. 1676 until the 9th mo. 1679 were hindered from the constant continuance of their men's meetings; wh: hath occasioned this long interruption of the records of monthly meetings, and this being the 1st frequent monthly meeting for business since the sufferings ended, we do now again in the good will of the Lord, resume our former method.

It being proposed in the meeting that something may be given to the officers who do expect somewhat for their kindness some of them and pains for Fr^{ds} in suffering, especially seeing the claim is not as any gaoler fee, but have fully referred themselves to Fr^{ds} discretion: Fr^{ds} are desired, the next monthly meeting to bring in what they mind to give in that matter according to their freedom; and Rob^t Burnet and John Forbes are to signify the same to Fr^{ds} at Lethenty.

[M.M. at Aberdeen, 2. ix. 1680] The s^d day Fr^{ds} appointed a quarterly meeting to be kept at Ab^d for Fr^{ds} on the Northside of the south water at Montrose, the first wherof is to be the 1st fifth day of tenth month, the 2nd the 1st fifth day of first month, the third the 1st fifth day of fourth month the 4th the 1st fifth day of seventh month.

Aberdeen 20 of 4 mo. 1682. A meeting of men Fr^{ds} being held after the midle month meeting The great Scandall and Reproach of Truth by Robert Burnet⁺ (Late

⁺ Through the kindness of Dr. W. A. Macnaughton, of Stonehaven, I am able to add one or two particulars about Robert Burnett. He was born in 1620, probably at Muchalls; in 1646 he married Jean Mortimer, a daughter of a bailie of Aberdeen. She died, leaving no children, some time between 1678 and 1682, in which latter year, at the age of sixty-two, he married Helen Arbuthnot, a lady thirty-seven years younger than himself. We do not know when he joined Friends, but it was certainly before 1673. In 1680, the Scottish Judges decided in the case of "Robert Burnett, tutor of Leys, that Quakers should not be held confessed on account of refusing to swear, but allowed to declare the truth in their own terms as in the presence of God."

Robert Burnett was only a younger son of the laird of Craigmyle, but his career, from a worldly point of view, was a successful one, and on his death in 1687 he left his three daughters, Helen, Agnes and Jean, well provided for. When his eldest child was still an infant, he entered into an agreement with his relative, Sir Thomas Burnett, of Leys, that she should be married to Sir Thomas's eldest son, or in case of his death to his second son, she being provided with a marriage portion of £60,000,

Tutor of Leyis) his marriag with a woman of the World, and by a priest : Being weightily upon frinds myndes and their concernment in the fear of the Lord to clear his blessed Truth of such ungodly practises, so contrary to the very principle Nature and order of Truth ; frinds did find it with them befor they should giue out any publick Testimony against him to writte the following Letter unto him, and see what it wold produce :—

Frind Robert Burnet.

Having heard of the nature and manner of thy marriag ; Wee are truly greived for thy sake, for the reproach the Truth suffers theirby : Such marriages, And the manner of marrying by a priest being things alwayes disowned by us since wee were a people, and contrary to our principles. And since nothing is more dear unto us than the preserving of Truth's reputation and Testimony pure : Wee could not be clear, neither in duty to thee, nor to God and his people, Without acquainting thee, that we can have no unity with such things, nor with thee, as thou stands in Justification of it. Theirfor we should be glad to find God would bring thee to a true sence of the evill thow hast done, which he will not be wanting to doe : as thou giues ear and obeys, so that the Truth may be cleared rather by thyself then by us. This in true Love to thy soull is the desire of thy reall frinds. Ab : 20 4th mo. 1682.

Ro : GERARD AL : FORBES AND : JAFFRAY Ro : BARCLAY
Tho : MERSEY AND : GALLOWAY Jo : BARCLAY AL : SKENE Ro :
GORDON AL : SOMERVELL Jo : SKENE.

[Aberdeen M.M. 4. v. 1682] . . . Also the meeting Laid it befor Georg Gray and Andrew Jaffray as they find freedom to go to Montrose and visite frinds theirre. Jn the service of Truth upon the present conjuncture of Robert Burnet's Scandalous Marriag in those parts.

Scots. Accordingly, at the age of fourteen, she was married to her cousin, who was only four years older than herself. From Robert Burnett's will, dated 16th April, 1687, a few days before his death, it appears that he still regarded himself as a Friend. He commences : " The Testament and Latter-will of Robert Burnett, designed of Cowtoun. . . I, Robt. Burnett being presently sick [but] both of moderate Health and of ripe Understanding, but not knowing the day of God's visitation, when it shall please him to call me out of this outward Life, doe dispoise of all my worldly affairs as after follows. And first I declare That I am and has been a great Sinner. . . And as to my Profession I do declair myself to be of the profession of the people called Quakers in derision, Owing Revelation, without which I cannot know neither the ffather, the Son, nor the Spirit, with[out] whose guidings all my thoughts, Words, Deeds, Prayers are dead, and will perish with me " . . .

The will is given in " The Family of Burnett of Leys," printed for the new Spalding Club, MCMI. p. 88-90, in which there are many other particulars of the family.

[Aberdeen M.M. 5. vii. 1682] Robert Burnet having returned no answer to frinds Letter to him Nor appearing to have any Sence or weight on him, for Clearing the blessed Truth and judging himselfe for that Scandall anent his Mariag: Frinds thought expedient yet once again to writt to him the following Letter, and send two of their number *viz* David Barclay and Thomas Merse to deall with him for the satisfaction of frinds and clearing the Truth :—

Frind Robert Burnet

Their being something spoken of thy marriag among frinds: And having received no answer of their Letter which was writt to thee in Love. And frinds being now assembled together in this Monthly Meetg. Did Judg it meet That David Barclay and Thomas Merse might go from the meeting to speak to thee anent that matter. Wherof that thou may have a right and true sence and of the weight of it Js our desire And with these frinds we desire thy Answer.

From the Monthly Meeting in Aberdeen the 5th day of the 7th mo: 1682.

Friends thinks meet that afterwards all papers writt from publick meetings be directed as from the meeting in generall without any subscriptions of particulars.

[Aberdeen M.M. 3. viii. 1682] Men frinds being mett— Their was a Letter read which came from Ro: Burnet Late Tutor of Leyis Jn answer to their Letters and messages to him. Which is as followes :—

Frinds

J did not slight your Letter, but being advertised that Andrew Jaffray and Georg Gray were to be at Taick: And J being Jndisposed to be present did writt ane answer, which was delivered to Will: Naper. Their hath bein much adoe anent my marriag raised be some frinds :— Know: As to the person J have married J bless the Lord who ordered me in my choise, And J trust J shall never repent the match. And if J had been civilly used be some frinds, J had not gone that way; whilk J now acknowledg to have come from the Lord for my good. And as for the manner Jt is true that J was married befor on who is a priest whom the Judges have appointed for that civill action: And in my conference with him befor the act, when he urged me to come and hear him preach thrise twice or ance, He would go about that action: But J plainly told him J would never acknowledg him as priest, nor that office to be committed to him as priest. For the King might ordain any civill Judge to go about that afair. And in the action J carried not my selfe to him as a priest nor hath done since: As for the Scandall ye writt J have giuen; Know, there is a frind in this part, that did Just so, and was never challenged for it, but she is among frinds and owned, so J am not the first (if their be not prejudice conceived) And if any be offended J am sorry for

it: And do declare that willingly J gave them not offence: And if otherwise J could have been married to that woman the weakest frind should never have stumbled at my carriag. And whereas Jt was objected to me be David Barclay, J did marry that way upon ane worldly account: He and T.M. can bear witnes to my solemn declaration. Thus wishing the Lord to preserve yow and all frinds in unity, that Sathan break you not: Jt shall be the wish and prayer of your true frind.

R. BURNET.

[Aberdeen M.M. 7. ix. 1682] . . . As to the matter anent Robert Burnet frinds have desired James Haliday⁵ and Robert Wardell⁶ to speak to him at their going South by Montross. And to return some account of their sence of him, and the effect of their speaking with him, Jn order to the clearing of Truths Testimony.

[Quarterly Meeting, 7. x. 1682] . . . As to that scandall anent Ro: Burnet's marriag, which hath bein Long on frinds spirits. They having heard that James Haliday and the other frind (to whom the last monthly meeting recomended to speak to him) did not meet with him as they went South by Montross: Frinds thought fitt for clearing the Truth and their tender orderly dealing towards him: Yet once more to writt this following Letter to him, befor any thing wer given forth concerning him: And to wait its effect:—

Frind Robert Burnet

Thy Letter, dated the 9th of 7th month in answer to our two Letters to thee; being read in Severall meetings to frinds in this Quarterly Meeting And frinds having weightily (in the fear of God: and in that Spirit that desires nothing may be Lost) considering thy Letter, and the report of those who have spoke with thee, we do find fitt to declare unto thee; that to the grieff of our hearts we have not yet found anything either by thy Letter or otherways, that gives us the Lest satisfaction: As to any sense in the Lest upon thy Spirit of that sad offence thou hast given to God, and to them that Love the Truth, and to the opening the mouths of the World, by thy marriag and the manner of it: And this is the Sense of all frinds who wishes thy restoration from our hearts: so if thou shall yet find mercy to come under the Lords righteous Judgments and in the sense theirot to come under condemnation for what thow hast done: And to clear the holy Testimony of Truth by some thing under thy hand, in a true sense theirot: Thou may signifie it to us betwixt and the nixt monthly meeting to prevent frinds clearing themselves and the Truth of thy miscarriages; which otherwise frinds will be necessitated to do.

⁵ Ministering Friend of Allartown, Northumberland.

⁶ Of Sunderland, convinced 1661, died in Jamaica 1696 when "on a visit to the churches of God in the West Indies—an ancient man."

From the Quarterly Meeting of frinds at Aberdene the 7th day of the 10th mo. 1682.

As to any former Letter sent by thee to us which thow relats to in thy Last and writt that thow gave it to William Neper, We never saw it, Nor knoues what came of it; And William Neper denyes that he gotte any such Letter to frinds.

[Aberdeen M.M. 2. xi. 1682] . . . As to the matter anent R Burnet, frinds have at John Cowie's earnest desire delayd the giving out any paper against him, untill the nixt mid monthly meeting Against which tyme John Cowie hath engaged to send or give ane account to frinds, what the s^d R. Burnet hath done or myndes to do himselfe: And this without any further delay.

[Aberdeen M.M. 5. xii. 168²/₃] . . . As to Ro. Burnets Marriag Jt is referred to the Quarterly Meeting only Jo Cowie is desired to write to him. That his offer of signifying his miscarriag Jn marrying by a priest or confessing it Js not satisfactory; Unles he also giue something under his hand Confessing: That for frinds of Truth to marry with other people Js not Justifiable nor right in the sight of God.

[Aberdeen Q.M. 1. i. 1683] Frinds Judged fitt in their tender care That nothing be Lost that can be saved, Yet once more to writt this Letter to Robert Burnet anent his miscarriag And to attend its answer for some tyme. Which Letter followes:—

Frind

Wee have understood by some that have spoken with thee That thow art sensible of the hurt thow hast done Jn marrying by a Priest: And art ready to Judg it as evill in the sight of God and Justly offensive to his people; of which we are glad And willing to entertaine every appearance of good: And we are very confident, That as thow turns in true simplicity to that Light which hath so far discovered to thee the evill of thy way, Jt cannot but make thee sensible That However Jt hath pleased God to make that Woman a comfortable and obedient wife; of which we are glad, and desirous it may so continue; That the marrying of persons of so different and contrary principle Js a thing of dangerous and evill consequence and example, and not Justifiable; As Jndeed it hath bein condemned by frinds ever since they were a people: And this we suppose thow may doe without Laying the Lest foundation of ane evill Seed of difference betwixt thee and thy wife: Since the Goodnes of God makes that often a blessing which their wayes deserve not: ffor we would be

Loath to do anything that might breed difference betwixt thee and thy wife And such marriages in generall we cannot but for conscience sake to the Truth condemne :

So wishing heartily That thou may be truly sensible of our tender sincere Love to thee in this affair who are thy frinds.

From the Quarterly Meet^s at Aberdeen the 1st of the 1st month 1683.
We expect thy answer from thy own hand.

[Aberdeen M.M. 3. ii. 1683] Frinds Having received ane answer from Robert Burnet Tutor to their Last Letter sent him ; wherin they have received no satisfaction, either as to his marrying with the world or by a priest : frinds at this meeting have concluded unanimously That ther be a paper drawn and giuen forth for clearing Truth of him and his practises ; And have referred the drawing of it to Ro : Barclay and And : Jaffray : And that they may Inform frinds at Edinburgh, at the Yearly Meeting so that their unity and concurrence may be had therto befor its publishing.

[Aberdeen M.M. 5. iv. 1683] . . According as was apointed by the monthly meeting 3^d day of Last 2^d month. Ther was a paper drawn by R. Barclay & A. Jaffray to clear the Testimony of Truth anent Ro : Burnet : And was presented to the Yearly Meeting : Together with ane account of this meetings carriage towards him, And his own Letters read to the meeting : which meeting had full unity with frinds procedure therin And ordered the paper to be sent to him and published among frinds and people.

[The paper against Robert Burnet is copied into the Quarterly Meeting records at Edinburgh “ ffor a testimonie to those that shall come after against Such Wicked Practises in Persons that proffess the Truth ” :—

Since it hath pleased God to Gather us unto his holey pretious truth and subject our souls thereby unto the Yock of Christ y^t we might be unto him a peculiar people zealous of good works it hath beene the care of the faithfull to bewar of everything that might have a tendancey to drau us back unto the world or be ane occasion to weakn us in our holy testemoney and we have found the testemoney of Truth in our harts at all times lead us in the weighty concern of mariage to avoid entring into so near a relatione with such as are not come to the fellouship of the same truth with us, knowing of what dangerous consequence such a thing may be, And of what hurt promiscuous mariages have been of old to the People of God, so that as may be read in the holey scripturs the apostasey of y^e

Lords people is oftne times attributed thereto and by the same Spirit we have found our selves called to prevent and testefie agst the lik evil. Like as wee being convinced of the grosse abuse which is creapt into the world by the preists pretending a right to marey people: Against the hypockresie and usurpatours of which generation we have been raised of the Lord to bear a faithfull testimoney have found it our deutey in a speciall maner to deney them in this particular.

Now whereas Robert Burnet designed late tutor of Leys who hath some times appeared to be among us (tho we could if needfull give reason which made him allong be justly considered by us as on with whom the testimoney of truth had not that place which it ought to have had) hath contrarey to the care and regard & testemone above mentioned, neither considred the hurt of such a mariage nor the honour of the truth in mareing by a preist beside many other circumstances which heugly agravats the natur of his offence in this matter and that after all means of tenderness used with much forbearance towards him to cleer the truth in this matter he yeet continues to justefie himself.

We do hereby declare unto all that we cannot oun nor consider the said R : B : as on of us till he be brought to a right sence of the scandall and offence Givne in this particullar and wee recommend it to all those who Lowe the truth and desire all who walk faithfull in it to see hou they strenthen the wrong part in him or any other butt that it may be the care of all who may have occasion to converse with him to endeavor to bring him to a right sence of his condition y^t the Glorey of God and the advancement of Truth may be alway befor our eyes.

At Kinmuck the . . . day of the . . . month 1685 yeares. Upone the s^d day att the meeting James porter in Tilliberie did intimatt his purpose of marriage with Elizabeth blackhall in brunthill and left it to be weighed by freinds, and expected their ansuer. At q^{ch} time freinds having considered that it was but a short tyme after the decease of his former wife could not consent to the s^d mariage as not being sutable to that gravitie, modestie, and sobrietie which the holie truth requireth ; as also because the s^d Elisabeth had not given such prooffe of her being settled in the truth, as to satisfie the mynds of freinds ; and therefore desired they wold forbear a little.

Upone the eleventh day of the second month 1686 the above named persones did againe intimatt their purpose of mariage and James porter pressed his necessities, especiallye his being to change his duelling att the ensuing terme Wpone which considerationes freinds permitted the marriage (being about a month before the end of the year) and left it to the parties to perform it

when and wher they pleased. Alwayes cautioning that this permissione shal be no preparative to others.

[Fifteen pounds sterling was collected by Friends of Aberdeen, ii. 1685, for the relief of "Friends prisoners under the Turks." A Friend at Edinburgh is to be asked to endeavour to collect "other £15 amongst friends in the South."]

[Aberdeen M.M. 3. vi. 1686] Frinds having found ane Inconvenience in private marriages [*i.e.* marriages celebrated at private houses] Doe Jntend heirafter to take notice That (Without some speciall reason) They may be gone about in publick meetings so as the service usuall at such tymes may not be lost.

[Aberdeen M.M. 7. iv. 1687] Ther having come a Letter from Robert Barclay from London, Shewing us it was the sence of frinds their and expectatione of Severalls That frinds in this nation should discharg themselves of their duty (as well as our brethren in England have done) Jn returning true hearty acknowledgments to the King for his great favour Jn granting us such ample Liberty in our Nation without any Restriction (as well as in the other nations) which thing frinds Having weighed And found good freedom in our hearts to answer this obligation Only touching a litle to Robert our Disunity with some phrase in the Gazet [?] set down as the words of the paper of Acknowledgment in England wherin we ar ready to suppose the printer hath wronged the same To witt Jn giving *humble* thanks, we Judging them only proper to God (and not to man) who is the alone fountain of all Goodnes euen as it streams through man as ane Jnstrument And though the Jnstrument may be truly acknowledged in its own place Yet the Thanks Praise and renown of all and for all Belongs only to Him Who sitts on the Throne everlasting and to the Lamb. This being the sense of many serious frinds both English and Scots which having a Litle touched in our Letter We Left it to Robert Barclay to cause draw up and present the said paper of acknowledgments By Jmpowering him thereunto, by the following Comission subscribed with about 60 hands of frinds of this meeting and the six weeks meeting at Montrose; which Comission follows:—

Frinds undersubscribers belonging to the Monthly Meeting of Aberdeen Do heirby give our full consent and warrand to our frind Robert Barclay Jn our names and on our behalfe, To draw up sign and present unto the King ane true and hearty acknowledgment of his favourable Indulgence shewed and extended unto us and these of our Profession in this Nation Published by his Late Proclamations: Wherof we hope he shall never have cause to repent by our making any wrong use theirow.

[Aberdeen M.M. 5. v. 1687] Frinds at this Meeting having received a Coppy of the Address given in to the King in our name by Robert Barclay according to the Warrant sent from the Last Monthly Meeting Jt was thought fitt to be recorded here which is as followeth:—

Vnto King James the Seunth King of Scotland &c.

The Gratefull Acknowledgments of the People called Quakers of Scotland, for his Declaration of Liberty of Conscience.

The obligations which we the King's peacable subjects called Quakers in Scotland, Ow to him, for the quiet Jnjoyment of the Liberty of our Consciences; are of [so?] old a date That we may seem to have been wanting in our duty, Jn not having giuen him sooner our publick thanks: Yet we hope he bears in mynd our readines to testifie the resentment [*sic*] we had of his favour. Jn so farr as we understood was proper to the circumstances of his affairs; which both will plead with him for a favourable character of our delay. and a benign acceptance of our present publick acknowledgment. Wee cannot but with gratefull hearts both admire and acknowledg the good Providence of God: That made the King's Retiring in to our Country, give a happie Turn to his affairs to the defeating and disapointing of the designs of his Enemies. And since, At the same tyme *viz.* in the year 1679 His Jnfluence upon the Government their opened our prison doors, wheir many of us had Lyen severall years in most noisom holes, And ever since protected us in the un-Interrupted Exercise of our Religion Even against the attempts not only of our Jmediat persecutors, But of some of more eminent Character, who envyed our quiet.

Wee do Justly conceive our selues oblided by a speciall Tye to praise God for his goodnes, Jn preserving and carrying the King thorow and over all his troubles Since by the same Providence (And at the same tyme) by which the Lord began in that more observable manner to evidence his care of him, He made him the happy Jnstrument to deliver us from our troubles. So that the prosperity of his affairs, and our peacable fruition of the Exercise of our Consciences, beareth the same date. And gave us ground to rejoyce in the one as that which brought us the other; And as we praise God for the first: so we acknowledg the King's favour and kyndnes in the Last. And tho the particular care he expressed of us Jn his declaration Jn allowing us our Liberty without any Restriction that could straiten our Consciences; Doth oblidge us to give him in a more particular manner, our hearty and open thanks: Yet wee must needs own That his Conduct in that mater was no Surprise upon us:

Having been so Long by a sensible Experience convinced both of his principle and Inclination in that mater : which as it prevented the evill Contagion of Jealousie from taking place in our hearts : So we hope It will root it out of all those wheir the malice of ill men hath sowed it.

[Aberdeen M.M. 2. viii. 1688] Men Fr^{ds} having considered the Inconveniency of Friends sitting generally with their Backs to the place wher ordinarily Ministering Friends sate and how much troubled the two English Friends at this meeting Richard Ashby and W^m Fell were therat did speak together of altering the seats and Frame of the Meeting-house and at last did resolve to take downe the middle wall and make a fixed seat at the End of the Room wher the chamber chimney was for publick Friends with the Forms set so as the faces of Friends may be therto.

[Aberdeen Q.M. 9. ix. 1688] All that was done was somewhat in order to the regulating further the Frame of the Meeting-house ordering the Staircase to be taken away and the seats were ordered to be all fixed and all Chairs removed (by reason of ane Inconvenience of contending about them) and also that the windows should be glassed and wyer cased to prevent the Colledge Boyes breaking of them ;

[Aberdeen Q.M. 12. xii. 1690. There was read] A short Excellent paper of our dear worthy frind Georg fox whom his Lord raised up to Sound his Eternall Truth as the first Instrument in this Generation And took him into the eternall fruition of the rich reward of his many and great services . . . upon the 13th of eleventh month, 1690. This paper shewing his great care of Truth and the concerns thereof in our nation was read in this meeting And ordered to be recorded both in this and the great monthly book. . . .

The befor mentioned paper of Dear Georg Fox recorded as followeth :—

dated the 28 of the 10th month 1690

Dear Frinds

With my Love in the Lord to yow I desyre That Patrick Livingstone and Gilbert Molleson and Alexander Paterson Daniell monro John Peirrie and Gilbert Hutton, And if their be any other Scotch men that yow know of, Yow may take them into yowr Comittee or Society: And take the care and charge upon yow concerning yowr own Country Scotland,

And to correspond with them ; That yow may have ane account of the affairs and prosperity of Truth continually. And that they may direct both their Yearly Meeting Papers And their Sufferings to yow ; And yow may take care to send them over good books that come out, that will edifie the Church of Christ and convince the World. And be carefull to send them over the Yearly Meeting Papers heir to be read in their Yearly Quarterly and Monthly Meetings And to give them ane account as yow hear of the spreading and prosperity of the Truth, and of the affairs of the Church of Christ in all parts of the World Which they I know will be gladd to hear of : And Let this be a Care and Charge upon yow And somtymes meet together. And upon any generall thing yow have to send yow may Sett your names to it. And when yow writt yow may Lett them know. Yow are their Correspondents. And they must correspond with yow. And this Jndeed Lay upon me to writt unto yow.

So once more with my Love

GEORG FFOX.

[The first letter from the Correspondents themselves follows :—]

London 31. 11 mo. 1697.

Wee whos names are mentioned in the forgoeing paper by our Dear friend George Fox having taken the contents therof into our serious Consideration : doe find ourselves Conscientiously Concerned to concur with his desire therein having true unity therewith And in order thereto doe unanimously consent and in the true sense of the universal and free Love of our God resolve and intend as the Lord therein shall inable us, to answer his Desire Jn corresponding with God's faithful witnesses for his truth in our native Countrie Scotland. Towards the propagation and prosperity of the same blesed Truth in the Earth &c. *vizt.*

That we meet together the next day after every Quarterly Meeting at the Bull-in-mouth, at the fyfth hour in the afternoon ; and that we meet on the next seventh day at the fors^d hour after the tyme Called Whitsunday being the tyme of Friends General Meeting for the service of Truth : at which tymes we resolve to attend the said meetings and to Communicat what we Judge serviceable to our correspondents in Scotland and doe concent to meet at the forsaid tymes at the dwelling howses of Gilbert Molison, Daniel Monroe, John Peerie and Alexander Paterson. What books and papers that Good Friends shall in the wisdome of God from tyme to tyme give forth for the service of Truth ; Wee intend to send some of them to our Correspond^{ts}, That the Service of them may be offered to our Countriemen, whose Conditions and States may be pointed to in them. Particularly the Yearly Meeting paper enclosed in a Letter signed by us, that it may have its service in their Yearly, Quarterly and Monthly Meetings A Coppy of which letter shall be recorded in this owr book. And what books we said shall be bowght and sent with joynt Concent, ane accompt whereof shall be kept by one of us above-nam'd and brought to our next meeting in order to be recorded.

As also that we record their Yearly Meeting Papers and what account else we receive from them relating to the Prosperity of God's truth or

friends sufferings for the Testimoney of Truth we shall endeavor to answer our Correspondents desire therein for a further Service of Truth.

Sic Subst^r.

GILBERT MOLIESON, DANIEL MONROE,
JO : PEERIE, ALEX^R PATERSON.

[P. Livingston was absent in Scotland.]⁷

[Aberdeen M.M. 3. i. 1691] . . . Friends having already signified William Taylor to be the person too and from whome the letters and Concerns of this Correspondance are to be conveyd and directed Wee doe hereby also name for the friends of the Society in the Town and Country meetings Alex^r Gelly Rob^t Gordon Thomas Merse^r John Hall And^w Galloway Rob^t Gerard, And^w Jaffray and the forsaid William Taylor and for the Countrie Meetings Rob^t Barclay, Rob^t Burnet [of Lethentie] John Forbes John Robertson John Glennie James Urquhart George Forbes John Syme Will^m Cuming James Forbes

[Aberdeen M.M. 6. vi. 1691] Friends at this meeting in the unanimous unity of their Spirits give it as their sense That the Testimony of Truth owght to be weightily kept up against all hypocritical publick fasts leaving every one to the weighty fear of God in themselves to doe as they will be ansuerable to him. [A similar minute was recorded at the Q.M. in 8 mo 1700 with the addition "But withall not in the Lest to midle with nor Impose upon any of our servants that Do not own the Truth as to these days nor to hinder them from using ther freedom as to ther worships or observation of the said day."]

[Aberdeen M.M. 7. xi. 169 $\frac{1}{2}$] . . . Dear Robert Barrow⁸ ane ancient and worthy English frind

⁷ The London Correspondents having become very remiss in writing, Friends of Aberdeen resolved, 1727, that "hereafter we are to have fewer of them, as the best way to be better serv'd and therefore restricts ourselves hereafter to David Barclay and John Falconar." John Falconar was born in Edinburgh, 1677, the eldest son of David and Margaret (Molleson) Falconar. He married at Devonshire House, 1705, Anna, daughter of Daniel Quare, clockmaker, and died in 1729.

⁸ Robert Barrow was a Ministering Friend of Westmorland. He died at Philadelphia, when on a religious visit in 1697, "an old man." He had journeyed through Scotland twice. See account in *Piety Promoted*. There is an interesting letter of his in *Collectitia*, pp. 364-366, dated Kingswells, xi. 1691, telling of the sufferings of Friends at Glasgow.

having been for some tyme bygone among us (and at this Monthly Meets wher the Lord was pleased signally to bless and attend him with his Comfortable presence and Largly to open him in many blessed Exhortations Counsells and Jnformations Doctrins and Precepts both Jn relation to Life and Conversation in the Truth and more particularly as to the blessed Care and Concerns and Orders therof as to Men and Womens Meetings and watching over the walk and apparell of the younger &c Frinds are Livingly and weightily Concerned to Jndeaver through grace to be stirred up by such usefull Instruments.

[At the Monthly Meeting in xii. month a letter from Robert Barrow was read. It is a lengthy document, dated at Aberdeen, 25. xi. 1691, a "Breviat," he terms it, of all that he had "mentioned in words, in privat talk and also in publick testimony" during his recent visit at Aberdeen. A few extracts may not be unacceptable. After a long preamble, the writer proceeds :—]

And now dear Frinds That which makes yow and me to become Living members of this true Church is to keep the habitation that God hath given us to dwell in. The Light wheir Judgment is kept upon the head of the Serpent and Worldly Spirit, which always obstructs and hinders the work of the Lord And now frinds This is the thing that is upon my mynd That I would leave with yow : That upon your Mens Meeting day, J wold have yow Lay aside all your own outward business for that day, And be myndfull and serious in the Lord's business wherin he hath concerned yow And hath given yow ane Understanding as yow keep in his Counsell and waits to feell his Leadings and Jnstructions of his own good Spirit manifested in yow. And at such of your Meetings Jt is decent and very Comly that all of yow that hath this care upon them in any measur Doe keep your places till all the services of such a days work be deliberately gon through and accomplished. And non to scatter abroad, and go out and not come in again for whosoever does it hinders the service, weakens the rest and appears disorderly. . . . And when things are well and sweet among yow, and that yow have not much to doe, Then give God the praise. And make a Record of every such days work in your monethly and Quarterly Meeting books : And this makes a good preparation to give a certain account at the Yearly Meeting which may be exemplary for ages to come. And dear frinds of the femal sex whom J Love in the Lord and desire that yow may know your place and perform your duty, J would have yow or your husbands for yow to get two paper books bound up : on to writt in and make a record of your charitable Collections to the poor of your own Sex and your dis-

bursments of the same (And what yow cannot doe the men must supply) And so that any who enquires may be satisfied, And also your care and concern may be Exemplary to your Children and futur generations. And being their are many professing Truth that may walk disorderly of your Sex as frequent as amongst the men, That yow take care That the maids or young widdows Doe go orderly in their dress as becoms Truth, Not to go without Aprons, nor to use crising Jimping or ruffells about their brow ; nor accompany themselves with Licht fellows or airy persons. But exhort, admonish and reprove such things in due tyme. And also to take notice of those that come not to week days meetings. That when any is wanting once or twice, See or enquire whether they be out of health, or are growing Lukwarm or careles, That so they may be exhortd and warned, and so stirr up the pure mynd, and so the strong watch over the weak.

Jf it come to pass That some may be stubborn and wilfull and will not own reprooff ; J desire yow to be carefull to give such Gospell order, That after the first and second admonition they will not give ear, Then tell it to the church, the whole Body of frinds that are faithfull. . . .

So seeing heir is preaching enough, and yow know enough Jt is greatly needfull to practise and perform religious duties and bring forth fruits of Righteousness to the praise of the good husbandman ; For preaching is but ane Jnformation to reach the wittnes or stirr up the pure mind by way of Remembrance, Being as the Suburbs of Religion.

But Life and practise in a holy Performances of doing God's will on Earth, the Seed being raised that delights therein ; This is the Substance Even the Quintessence and Marrow of the Matter : Jn the Enjoyment of which male and femal comes to have the Seall of the Spirit, That we are his people, and concerned in our day for God's glory.

Frinds J wold have non to be so uncharitable towards me, As if I usurped authority to propose rules or orders for yow : For I am a simple plain man that wishes well to all and desires Zions prosperity & Jerusalems welfare. . . .

And frinds J wold have yow to observe the contents of the London Yearly Meeting Paper and to put in practise our frinds and Elders advice. Jn our North Country wher a bouts J dwell, When we had read it we took the principall heads of it and wrott down in our Monthly Meeting books and caused them to be read over every Monthly Meeting day. And so by degrees put them in practise on thing after another. . . . [For] what signifies it for yow to have the benefit of a yearly meeting paper comunicated unto yow from the cheiff Elders and most weighty frinds in the nation of England Except ther wholsom advyce and Counsell of God and Christian care in order to Church government be observed. J wold not have such weighty things as are in that paper to be only read over as a News Letter and so Laid aside. . . .

[Friends of Aberdeen were at this time favoured with much good advice. At the Q.M. iii. 1692] A weighty paper containing severall heads of solid advyces and

Counsells to frinds from the half years meeting in Jreland was read wher of som of the cheiff are as followes :—

1 [All Friends to be just in their dealings, etc.] that their yea and nay may not be violated but may stand firm as at first when the Lord called us to be a People : and Let their words be few and savory, and not to take Liberty to multiply unsavory talk in their concerns on any acount, but know a bridle, and their words seasoned with grace.

2 And keep to the plain Languag and train up their children theirin.

3 And Shun and avoyd unnecessary company Lest any therby be drawn into temptations. And take heed of being overcome with strong drink or tobacco, which many by custome are brought into bondag to the creature. . . .

4 [Enjoins plainness of dress] no rufling periwigs, needles buttons, wide skirts and Long flap sleevd coats. . . .

5 And that frinds keep up their former Testimony against stripd and flowrd stuffs Jn making selling or wearing.

6 And that frinds refrain from decking or adorning their rooms with needles things and ther kitchens with flourishing needless pewter and Brass which the mynd that goes from God into the World desires and gets and is never settled nor satisfied.

7 And that all frinds be carefull that they Jnvolve not themselves in the things of the World

8 [All Friends to be diligent in attending week day meetings.]

9 And that all frinds may depart from meetings in the sense of the Lord's goodnes and meditat theirin : And not Jmediatly after a goodly meeting fall into discourse of Worldly things which is too frequent and seems to be the work of the Enemy that picks out the good seed that was sowed in the meeting.

10 And in all your men and womens meetings, be solid and grave, refrain all needles discourse Neither speak above one at a tyme. For if otherwise Jt is neither edifying nor answers the service of the concerns befor you.

11 And all young men and others Jn riding too or going from meetings or other ocasions, Refrain galloping and ryding after ane airy flurting manner. But Let your Moderation and gravity appear in all things as Lights in the World.

12 [Friends are advised against travelling on First days on their worldly business, whereby there are hindered from attending meetings, besides offending others.]

13 [Anent Marriage] The Lord and his Truth to be preferred above all And let parents on both sides know the mynd of each other about portions befor ther children make any progress in that case of marriag [The children are to acquaint their parents and to obtain their consent, before] they make ther mynds known on to the other.

14 [Friends] are advised to keep " a true record " of Births, Marriages, Burials, Wills, etc.]

[This epistle is signed on behalf of the Meeting, at Dublin, 9, 10, 11, ix. 1691, by W^m Edmondson, Abraham Fuller and Amos Strettell.]

[Writing to the London Correspondents, 10. ix. 1692, Friends of Aberdeen Quarterly Meeting report :—]

Andrew Jaffray⁹ is newly returned from Edinburgh Quarterly Meeting (which is alwayes exactly a week before ours) wheir he found things wes very well as to Edinburgh Meeting, Love, Unity, and peace among them. Their books very orderly and duely kept by the care of that honest young man that now keeps them John Corstorphin.¹⁰ Also he having been through the West with his fellow Traveller John Hall had a peacable and Larg meeting at Glasgow in frinds hyred house where was no Interruption till Frinds of the Ministry had fully cleared themselves. Then the Town Serjants came in with some rable and desired frinds to rise, Jn name of the Magistrats, who, they said, were waiting for them at the gate, And becaus frinds made no hast to obey them (though on told them our meeting was much over and its like would shortly rise of its own accord) they gently heaved frinds up, and put them out, without any rude violence, on of themselves being overheard to say to on of the Bailiffs, who at last came up to see what the Serjants were doing: That they should not midle with us for we would again complane to the Counsell, Who had Latly sent them a curbing Letter: Since which ther hath been no Jmprisoning So Frinds went peacably to their Quarters. And the few remnant in that City being 5 or 6 in number (and some more Like to come forth) are kept fresh and ull of courag and faith.

[Aberdeen Friends inform their London Correspondents, ix. 1693:—] As for any Jncrease of Truth heir away, or gathering of any people their unto, We can say little, People being very hard, and having itching ears

⁹ Andrew Jaffray, of Kingswells, near Aberdeen, 1650—1726.

¹⁰ John Corstorphene was by trade a weaver. He was a neat and careful penman, and was appointed, in 1691, Clerk and Registrar to Edinburgh Meeting. He continued to officiate until 1696, when he was "under dealing," and signed "a testimony against himself"; but he seems to have retained his membership. He died at Edinburgh of "the pest," vi. 1739, after having been a pensioner of the meeting for several years.

are heaping unto themselves new (Presbyterian) Teachers, ever Learning &c: yet blessed be the Lord some are droping in in the Country Meeting and friends are generally well, fresh and savoury in true Love and unity &c and our Meetings fresh. . . .

As to that Litle standart set up at Glasgow Against which the constant rage of the Enemy is so great, and that we trust not without cause, Because the Lord hath a blessed work to doe their. We beleive Alex^r Seaton¹¹ hath sent yow some account of some exercise he and Andrew Jaffray mett with Latly their: also P. Livingstone hath been at severall meetings their, when some of them were broke up by the Toun Serjants and the rable. Of all which rancounters betwixt the two Seeds in that place There is a very punctuall account Keipt; which is judged by severalls very fitt to be printed and is intended shortly so to be. [Was this ever done?]

[Aberdeen M.M. 3. iii. 1694] Something spoke weightily against the Jndulging of Youth in that Light brisk airy spirit stirring too much among some of our young men and in some running out in gaming as hunting &c.

At the Mens Meeting at Aberdeen 4 of 8 mo: 1694 . . . Fr^{ds} having taken notice of a vain conforming to the fashions of the World in the burials of our young ones that dye unmarried Jn carrying them only upon young men unmarried their shoulders Doe heirafter unanimously discharg all such foolish customs As also Discharges all unecessary superfluties such as handles and clasps upon Coffins. . . .

Our dear frind Jasper Tregoes having desired a few

¹¹ Alexander Seaton was born at Cuttle Craggs, near Lethenty, Aberdeenshire, about 1652, was "convinced" when a student at Aberdeen about 1675, and in the following year began to preach, and was imprisoned at Aberdeen and also Montrose. He was resident at Hertford in 1688 (JOURNAL F.H.S., ii. 6), returned to Aberdeen, and afterwards resided at Hamilton, and at Glasgow. In 1695 he prosecuted one of the Bailies of Hamilton "for y^e Riot & oppression committed by y^e said Baylie &c in breaking open Alex^r Seaton's door & keeping him out of his possession." The Bailie agreed to pay £36 damages, whilst the law expenses, amounting to upwards of £40, were to be defrayed by Friends of Edinburgh and Hamilton. In 1699 A. S. removed, with his wife and family, to Hillsborough in Ireland, where he died, 1723. He was twice married; his second wife was a daughter of John Robertson, the Schoolmaster at Kinmuck. (See *Jaffray's Diary*, third edit., p. 375-378, ff.)

Lynes from frinds by way of Certificat signifying their Unity with him frinds very freely gave it as followes :—

From the mens meeting at Aberdene the sixt day of the Tenth month 1694.

To all Frinds to whom this may come.

These are to certifie that the bearer heirof our dear frind Jasper Tregoes having come from Cork in the service and ministry of the blessed Truth. And we having been Livingly refreshed in and through his Testimony by the Lord's blessed power (which is on in all Nations) And having true and perfect Unity with him Doe feell good freedom to signifie the same to all our dear frinds to whom this may come. And do desire the Lord may go allong with him and give a full reward into his bosom of his considerable travells and Labours in the blessed work of the Gospell.

Sign^d by apointment of the Monthly Meeting by

AND JAFFRAY, RO BARCLAY, AL GELLY, RO GERRARD, JOHN HALL, WILL TAYLER, ROB GORDON, DAVID WALLACE, ALEX^R GALLOWAY, TIM: FORBES, ALEX^R SPARK.

[Aberdeen M.M. 5. vii. 1695] . . . The women's Meeting according to the desire of the Yearly Meeting have pitched upon two of their {number viz. Jean Williamson and Jsobell Cowie to oversee the orderly walk of them. . . .

[Aberdeen M.M. 3 Oct^r 1695] . . . Frinds heir after orders all Jndenturs among us to be drawn after Truth's Innocent form, and without any unsavoury terms or words.

[Aberdeen M.M. vi. 1696. A letter was read from Edinburgh Quarterly Meeting] concerning a design of the presbyterian priests to go on w^t their Excommunication : and a design of sending Queries from each presbitery to frinds to answer so frinds advis A: J: to draw a Letter to frinds at Ed^r that their may be as diligent a Search made for the queries as may be and to send us a draught of them that Frinds may take a Joynt course in answering them. [There is no trace of this in the Edinburgh Q.M. records.]

[In vi. mo. 1696, Robert Barclay, the son of the Apologist, was married at Ratcliff Meeting to Elizabeth, daughter of John Brain, of Wapping. Aberdeen Friends had furnished him with the following certificate :—]

For the Monethly Meeting at London or any other Meeting concerned.

Dear Frinds.

Jt being desired That we should signifie our mynds by way of a Certificat concerning our Dear frind and Brother Robert Barclay as to his

orderly walk and Conversation in the blessed Truth among us As also in relation to his Clearnes of all prior Jngagments heiraway in order to Marriage. We do heirby Jntimate our true unity with our said frind And that he hath been cause of true refreshment to us in the tender feeling of the Ofspring of that ancient Life that dwelt plentifully in the worthies he is come of his dear parents to the third Generation and that we know nothing heiraway of any Jmpediment on his side towards any marriage in these parts And so leaves the thing fully to Frinds, in the Lord Jn whose Jndeared Love which is on in all Nations to his true seed we salute yow and bids yow farewell.

Signed on behalfe and by apointment of the Monthly Mens Meeting att Aberdene the 2^d day of the fyft month 1696.

ROB. GORDON AL. GALLOWAY AND JAFFRAY JOHN HALL THO MERSER AL JAFFRAY DAVID WALLACE AL GELLY ROB. GERARD DAVID FALCONAR ROBERT BURNET, with severall others.

[Aberdeen Q.M. 12. ix. 1696] Frinds apoints a Lyne to Frinds at Kinmuck to quicken them to mynd Truth's concerns and affairs more diligently having taken notice That none of them come to this Quarterly Meeting at all.

Which Lyne follows:—

Dear Frinds.

This Meeting taking notice that not on from all your meeting tho the Largest in Scotland, and the chieftest member of this Quarterly Meeting Did come in to it, We cannot but in the Love of our God Dearly exhort yow to mynd above all outward concerns the Joynt Care and regaird to the work of our God in our generation and to be a strength to on another their in. For we are all concerned to be zealous for Truth and its concerns in our Day more than all other Transitory concerns. And tho it may put the body to a Litle stress to travell in bad weather, yet many will do more for outward concerns of no great moment We were really greived that not on from no Meeting (except R. Barclay who came in from Urie this morning) did own this meeting tho but four in the whole year. And though this be chosen by Joynt consent as a midle place among the meetings of Kinmuck Achorthies Urie Stonhyve and Monross, Yet we are but on member and that not the largest theirot. So we Jntreat in bowells of brotherly Love and in that Unity wherin we know the true Body desires and delights to refresh comfort and strengthen on another That yow may their in receive our freedome and Love and help this in tyme coming by apointing some to be at this meeting quarterly.

Signed in behalf of the meeting by your frinds and brethren in the Truth. . . .

[Aberdeen Yearly Meeting, 29, 30, ii. 1697] Patrick Robinson presented two Letters to the meeting one from the Monthly Meeting of Edinburgh. The other from Daniell Hamilton. Jn which Letter Daniell hath a full account of the Late stirr at Edinburgh [when Friends were excluded from their Meeting House for several months,

see THE JOURNAL, ii. 108] and his advice thereanent To stopp the closing up of Frinds Meeting houses heirafter *viz.* That their may be still a family dwelling in each Meeting house. Which advice Frinds have Unity with . . .

Frinds appoints That as to the order of Marriage The method of Frinds in England be more fully followed heirafter in these particulars: 1 At the Jntimation on[e] first to come in to the Meeting and tell that such parties are offering to come and Jntimat there Marriag That so frinds may appoint the Season of their Coming in, And in the mean tyme comun about any thing ther anent previous. 2 That both the man and woman stand up together and Jntimat the matter and then withdraw, That the Meeting may conferr about it. 3 That the Words they speak in Marriage be Sound (other wise to be caused Speak over againe) And punctually writt down in the Certificate . . .

Frinds constitutes Four distinct Monethly Meetings as Branches of this Quarterly Meeting for the North. *viz.* on at Montross, on at Urie, on at Aberdene, and on at Kinmuck for ordering their own affairs as to poor &c. Being to be the first day Jmediatly befor the Monethly Meeting at Aberdene at all the other three. Jn relation to which We First Leave Montross to their own Liberty as to their Collections. Secondly It is ordained, That the other three beside their own privat Collections for their own privat affairs shall contribut all three to the publick affairs of the Quarterly Meeting.

[Aberdeen M.M. 3. iv. 1697] . . . Frinds having heard great complaints both by word and writt of Frinds at Montross their slacknes and great backwardnes to grant a meeting on any week day to English Frinds This meeting thought fitt to stirr them up and deall plainly and tenderly with them by a few Lines which heir followes a double of:—

Dear frinds,

we dearly salut you in the fresh sence of Gods Love, wherin we wish that both yow and we may be preserved to the end of our dayes: And that the dark Earthly covetous spirit of this World may never eat out our deep sense and feeling of the weighty obligations He hath laid upon us to be zealous for his blessed Truth and work in our day, which will tend to our everlasting Comfort if we be faithfull. And dear frinds Hoping ye

will bear with and receive our freedom in Love We feell a necessity on us, Having had both by word and writt Complaints from some of our dear English frinds, That when they have come some hundreds of myles to see yow in the Love of God They could hardly (but with great difficulty) get a meeting among yow. To leave your business an hour or two to wait upon the Everlasting God. Frinds, we are necessitat to signifie our great greiff for this matter, itt hath really sadned our Spirits, and tends to bring no good report on our Country. And in their own Nazione they meet with no such backwardnes but far otherways Euen wheir the greatest throng of business is Yet with Joy will they Leave it all when they have such occasions of Gods servants to visit them in his dear Love. So dear Frinds we beg it of yow, Let this be helped : And in the Litle moment of tyme the Lord allowes yow and us, Let us preferr his work his Jerusalem to our cheiffest Joy. And so we trust this will be well taken as our dear Love in the Seed to stirr up the pure Mind by way of Remembrance of our Jngagments to the Lord. And we hope we shall not receive any more such complaints in this thing. And thus Jn dear Love we bid yow farewell.

Signed by appointment of the Monthly Meeting. . . .

AND JAFFRAY, AL : GELLY, JO ROBERTSON, RO GERARD, RO. GORDON, WILL TAYLOR, JO. GLENNY, GEO : FORBES, RO. BURNET, AL GALLOWAY, JA : FORBES, JO. SOMERLL, DA. WALLACE, WILL. GLENNY.

Frinds desires to know what more of J Robertsons books ye will take, and that ye may send with the poast the price of them ye have received or the price of ony other books ye gets We are truly glad of our dear frind Will Neper's care and Love to frinds when they come along.

Frinds desires this may be read at the breaking up of your meeting on the first day.

[Writing to their London Correspondents, 6. iv. 1697, Friends remark :—]

Wee suppose ye have Long befor this received our Yearly Meeting Epistle from Edin^r which gives yow some account of some stop put to the fury and feircnes of the presbyterian blind zeall or rage against Frinds in the South and West, Wheir it especially foamed up : And if it renew again, We Judge Frinds theiraway will give yow account. Our meetings heir are very peacable fresh and Living our children and young ofspring (severalls of them) very sweetly springing up in the Living virtue of Life as sweet Olive plants about our Table. Frinds generally well and in Unity And the people (except biguot presbyterians) exceeding Loving serious and solid towards frinds, rypening fast towards the Harvest (as we Lyvingly hope) so that when A. J. often is exercised among them not only at our own burials but frequently in their publick Graveyard heir, they all generally stand to the Last, both these of small and greatest account in the World ; and have often confessed to the Truth of the Testimonies and have been reached theirby. And within these two weeks at Montross at the six weeks meeting there He having some exercise in the publick street the people their were exceeding sober and serious, without any mocking

or oppositions though it was once one of the violentest and wickedest Towns of this Country against Friends. The violent thrusting out of the Episcopall preachers Even out of their barns and privat meeting houses which is the present Presbyterian work at Edinburgh and elswheir At Montross many refuse to go [to] the steeple-house, and some say they are shaken Loose of all their former religion and certainty theirow, and are very willing to search for a true one frequent frinds meetings heir.

[Aberdeen Quarterly Meeting, 29. v. 1697] . . .
Frinds having sent two up to the Women's Meeting now sitting desyred that their might be continued a Quarterly Women's Meeting alwayes in the tyme of the Men's Meeting And that the Women's Meeting take care to advertise the severall Women's Meetings to be sett up and kept at Kinmuck and Urie Jn tyme coming to send in two of their Women's Meeting at each place to attend the service of the said Quarterly Women's Meeting heir.

[Aberdeen Quarterly Meeting, 27. xi. 1697] . . .
Jt being mentioned in this Meeting That their might be somthing drawn in dear Love to our Frinds of Cumberland to their Quarterly Meeting signifying our Tender sence of their Love in the frequent sweet visits we have had from these parts and our desire of the continuance theirow. And withall That acording to frinds Custom through the Churches They may bring all . . . a Certificat with them of the Unity of frinds with their travell and Service to be seen signed by the Quarterly or Monthly Meetings to whom they belong.

[In 1698 there seems to have been an unusual influx of "publick Friends" and others from the South at Aberdeen, no fewer than twenty-three being recorded from the fourth to the tenth months, as appears from the following list :—]

- 4th mo Mary Greenhow (maiden name Robinson) & her companion Janet Latimer from Cumberland.
- „ Dear John Carlyle yor & John Taylor, both publick.
- „ Elizabeth Whitby & Ann Ord from Yorksh. both publick.
- 5 „ Dear Gershon Boot & Joshua Northboll from Ireland both publick.

- 5 mo Honest Robert Hamilton¹² alon (our Countryman)
came 20 went away 28.
- 6 „ William Hornoull of London and Samuell Hunt
of Nottingham both public.
- „ Two sweet young Lads on foot two brothers both
publick friends called Jonathan and Tho^s
Harrisons. The 1st a Cumberl^d & the 2^d a
Northumberl^d Fr^d.
- 7 „ Two honest frinds from Cumber^d Ancient David
Palmer & young Jonathan Ostell.
- 8 „ Two Yorksh. young men Timothy Tows and
John Ness.
- „ „ Two worthy precious frinds from Cumberland
Georg Bewly of Hyvegill & William Greenock
who lodged at Isobell Gerards [All the other
Friends apparently lodged at Elizabeth Hall's.]
- „ „ 2 Fr^{ds} from Yorkshire John Richardson & his
comp. Samuell Pindar.
- 10 „ Honest Christopher Story of Cumb^d & his wife.

[About this time, Friends in the North, as well as in other parts of the nation, were greatly concerned at the increasing indulgence in “superfluous apparell and in vain recreations among the young ones,” and, at the Quarterly Meeting at Aberdeen, 28 v. 1698, they issued the following paper :—]

A Testimony Given forth by the quarterly meeting Jn Joynt Unity of both Men and Women's Meetings.

Their hath been for some considerable tyme a deep and weighty Travell upon severalls of us, That We and the Young Generation coming up among us, might be Livingly preserved within the bounds and Limits, of the ancient, plain, Jnnocent, Grave, weighty and Holy Truth : And that the Lest Entrance of the Unsavory Spirit of this World, in drawing out the Mynd to Vanity and superfluity of Apparrell, Or to the Vaine and foolish Recreations and pastimes theirof, might be witnessed against discovered and timely curbed and kept down among us, befor God's Vine Yard be over-run and spoyled with these foxes. Which Living Travell and Concern has been helpt forward to a Birth, by the great Labours of some faithfull Messengers from other nations, particularly the two last from Jreland Gershon Boot and his Companion ; Whose Ministry struck

¹² He was from Shawtonhill in Lanarkshire. As early as 1661 he had suffered imprisonment at Hamilton with several other Friends “for keeping meetings” ; some of them were detained for three and twenty weeks. He was again imprisoned at Glasgow for some weeks in 1666. In 1679 he was assaulted by a party of the rebels and was “left for dead.” However, he recovered, and lived until 1706.

much at these very things We were pained with this long time bygon in our own bowells. Wheirfor Jn a weighty Sence of the Love of our God, who hath done great things for us in this place and taken great pains upon us, And in a holy zeall for his name and Glory, And that He may have some Fruits coming up to him, And his Vine-Yard may be made and kept clean, sweet and Lovely for him to walk and eat His pleasant fruits in.

Wee doe heirby Jn Joynt Unity of both Men and Women's Meetings, And in the holy Sence and divyn Authority of his precious Life and Truth Give forth Our Testimony Concerning the things following, Both as to Recreations (so called) Conversation, And touching the Garbs and Apparell of both Sexes among us, Condemning several things as Unsavoury, superfluous and tending to Lead away from the plaine, Jnnocent and weighty Truth.

First Among the Men, Wee condemn all shooting with Guns of any sort for Game or Recreation. All shooting with bows and arrows, All playing at Dams [*i.e.*, draughts] Gouff¹³ Bulliords, or any other foolish Game so-called: And are sorry and ashamed, any of our youth should need any Caution as to such things; Also we condemn all hunting with dogs and Hawking, as altogether unsutable to that weightie Testimony God hath called us unto. Also Jn their Apparell Wee condemn all broad ribbands for Hatbands, All Cocking up the side of their hats, all vaine powdering of Wiggs or their own hair: As also all their bushie and Long Cravats fringed or speckled; Wee condemn their false shoulder peeces, like Necks of shirts called by severalls Cheats, And desires they may putt comely Necks to their Coats; Wee condemn their hand bands or cuffs Like shirt sleeves: Wee desire their Coats may be buttoned to the tope, And not some buttons kept loose to make a show with their Cravats; Let all their big Cuffs and flapping sleeves be cutt off, and made meet with the rest of their sleeve; Let all superfluous buttons and blindholes be put away, And ye buttons further down then needs for fastning their Coats: Let the pockets of their Coats be in the Jnside, And so needles Slitts and Shows of ranges of buttons be prevented on the outer side of their coats, And all needles Lyps and superfluous Cloath be forborn in their Coats: And all rows of heads of stockings at their knees be altogether forborn, And Let plain buckles be in their shoes.

And as to the habits of Women either Younger or Elder. Wee Joyntly doe desire, They forbear vaine Cutting or shedding their hair to sett it out in their faces or foreheads; But that it be put straight back: And that they wear on their heads, a plain Queff, without any rufing or needles lyps in the Front of it: And their hood above it without any weirs or pas-boord to keep it high, but Let it be tyed strait and Low, and not waving Loose about their faces. And Let no Long Lapps, nor maseimd (?) Lapps be on their hoods or head cloaths (ane ell and ane halfe being Judged to be fully sufficient for their hoods about their faces Lapps and all) Let non wear rufled neckcloaths, but either plain bands or plaine Napkins; Let

¹³ A friend of Aberdeen was disowned in 1707 "for playing at gowff and other such foolish practises," having broken his promise to abstain therefrom.

their Mantows or other Gowns be made plaine without broad or rufled lyps on the shoulders of them ; And without Lead or great rows on the sleeves of them, but only a plaine uplay theiron : And without short tailes, or lying over lyps in the pinning of them, to make them sitt out bigg behind : Let them be pinned strait that they may Lye plaine and broad behind : Let their be no syde or Low trains, neither at Gowns or Coats. Let the Long Scarffs be cutt. Jt being Judged, That two ells and ane halfe is fully sufficient for a Scarffe ; Let no Stamenger be of any other collour but the same with their Gowns :—Let no coloured plaids be used any more, but either Mantles, or Long hoods : And the poor that can not reach to that, Let them wear white plaids, without fine collored sprangs in them Let non want aprons at all, and that either of Green or blew or other grave cloath collors and not white upon the Streets or in publick at all nor of any spaingld or speckled silk or cloath nor any silk aprons at all.

And dear Frinds, wee being perswaded, That non of a right spirit, will be so stiff or wilfull, as to preferr their own Lusts or wills to our tender sence and advice and Labour of Love in these things ; Seeing the right mynd will rather abridg itself, even in its Lawfull Liberty, if it were in the eating of flesh, then to offend on weak brother, much more so many wel-wishers to Sions peace and prosperity.

Wee theirfor desire, That the overseers chosen by this Quarterly Meeting to oversee both the Men and the Women in the severall meetings or branches belonging theirto, doe weightily take care to see these things put in practise and observed. And if any will go out from or resist the spirituall Wisdom, which is pure, peacable, gentle and easie to be Jntreated ; And so will slight and reject all their tender admonitions and dealings ; That the said Overseers doe give notice of such to the meetings : Jf they be any in the Town ; To the Monthly Meeting in the nixt Eight moneth ; And if it be any in the Country : To the nixt Quarterly Meeting That so the Meeting may deall with them ; And if they also reject them, and will not hear the Church They will be self condemned, And knows what is the Scriptur Sentence that they will bring on themselues ; And that Frinds can have no fellowship with such disorderly walkers. But we desire to hope better things of any professing Truth heiraway.

And Lastly dear Frinds, Yow that are appointed Overseers, Wee earnestly desire Ye may be weighty and diligent in the charg the Holy Ghost and his Church has comitted to yow in these things, As also Jn taking notice, That no Frinds go from Truths plain and single Languag of Thow, to a single person ; Nor from the Naming of the Dayes of the Week and Moneths according to Truth, and not according to the World : and that all unnecessary going to Taverns, or haunting the same ; And all Jdle and needles Smoaking of Tobacco be forborn. And that Peace and Love, Holines and Jnnocency, be preserved among us, thorow the Grace of our Lord, which will not be wanting, And that yow give faithfull account of all these things, and how yow are received and hearkned unto, To the severall Monthly Meetings and they to the Quarterly Meeting ; Jf any stand out, That so sentence may go against the obstinat, till they repent.

And so comitting yow all to the Lord Jesus Christ Our tender Shepherd and Bishop

Wee remain Your Frinds and Brethren and sisters in the Truth.

[Signed by ANDR^w JAFFRAY, ROBERT BARCLAY, & 54 other Men and Women Friends] These were all that signed it at Aberdeen. . . . But in the Country Meetings severall frinds signed whose names are not heir.¹⁴

[Aberdeen Q.M. 26. xi. 169§] This meeting sent up A. J. and John Glenney to the Women's Meeting Desiring they may as they feell their freedom and Unity advertise by a few Lynes the Meeting at Urie and Stonhyve That they may send at Lest two Women into each Quarterly Meeting as well as men to the Men's Meeting That so our heavenly care of the Lord's work & busines may go on in Joynt Unity, And also to touch in their Letter That they may setle a Monthly Women's Meeting as well as a Men's Meeting that so marriages and all other busines may be orderly carried on as thorow other Nations and parts And we are glad to see women frinds of Kinmuck Meeting carefull to come in.

[Aberdeen Q.M. 25. xi. 170§.] Frinds at Stonhyve and Urie represent ther great concern that travelling frinds are not sufficiently attended with conveys South and North which this meeting acknowledges the great need of Looking to Especially at Montross where the greatest Gap betwixt Meetings is from thence to Edinburgh. . . .

To be concluded.

¹⁴ A somewhat similar crusade, against gay clothing and fine furniture in Friends' houses, had been carried on in Ireland in 1692. The Irish visiting committees, in the course of their labours, "found a general condescension, with the exception of some few dark and earthly spirits." See *Life of Joseph Pike*, p. 59-87.

In 1700 Thomas Hicks, "ane English frind," wrote, what Aberdeen Records term, "a good & savoury paper touching the Superfluity of young men and women's apparell"; to which Hew Wood, of Hamilton, added a lengthy postscript; whilst the latter, in a separate epistle, set forth the vanity of "pearluigs" and the unlawfulness of their being made of "women's hear." At the same time, Edinburgh Quarterly Meeting issued a document embodying their "sence and Judgment that all pearluigs be laid aside." In the following year William Miller, of Edinburgh, in "a savoury paper," renewed the protest against conformity to the world as regards dress.

Love is above all; and when it prevails in us all, we shall all be lovely, and in love with God and one with another.

WILLIAM PENN, in *Selections*, 1910.

Joseph Green (1690-1740), THE FRIEND OF THOMAS STORY.

Joseph Green (1690-1740), the friend of Thomas Story, was the third or fourth son of Joseph Greene,¹ of Liversedge, near Leeds, yeoman, by Martha, his wife, daughter of Joshua Smith,² of Sowerby Street, Halifax. Where he was educated is not known, but he was probably apprenticed to his uncle, Thomas Greene, of Liversedge, merchant and manufacturer.

In 1711 he obtained permission of Brighouse Monthly Meeting, as was the custom at the time, to remove to London, and was resident in Pearle Street, Spitalfields, as a silk weaver and merchant, in 1720/1. Probably his sister Sarah, who became wife of John Mockett, a Quaker

¹ This Joseph Greene (1659-1719) was a son of John Greene, of Liversedge, yeoman and Kersey-manufacturer, who, with his father, John Greene (1596-1669), of the same township, embraced Quakerism, probably in 1652 when George Fox visited Hightown in Liversedge, and who records the opposition he received from Widow Greene, probably a sister-in-law of the elder John Greene. John Greene, the younger, father of Joseph Greene, was a much-persecuted member of the early Quaker Church, and as Besse and Friends' Register record, died a prisoner in York Castle in 1676 "for absence from his parish church [Birstall], and for not receiving the sacrament there."

John Greene's widow, Elizabeth, "daughter and heir of Thomas Leigh of Batley," as recorded by Dugdale in the pedigree of Greene of Liversedge in the Yorkshire Visitation of 1665-6, re-married with Robert Hill, of Bell-Broughton, co. Worcester, who died 1710, aged eighty. He was a much-persecuted Quaker Minister, and, according to the account of him in *Piety Promoted*, he convinced many by his labours.

² Joshua Smith (c. 1640-1703), a trader in cloth at Sowerby, was a Yorkshire Quaker Minister of some eminence in his day, and is several times named by both Besse and Oliver Heywood (in his diaries), as a much-persecuted Friend. His house was registered as a Friends' meeting-place in 1689. By his wife, Susanna (d. 1706), he had seven children; of these the eldest was John Smith (1667-1741), of Norland in Halifax, a leading and prosperous member of Halifax Meeting, who left in trust for Friends the "burying-place" at Sowerby street, which, although now built over, remains the property of Friends.

Of his four married daughters, Martha Smith (1662-1748) married Joseph Greene, father of Joseph Greene, of London, as we have seen, and Mary Smith (1669-1758) married Moses Greene (1669-1754), of Liversedge, clothier, brother to Joseph Greene, the elder. It will be seen that Moses Green and his wife, Mary Smith, survived their nephew, Joseph Green of London, who died 1740, many years, attaining to the ages of eighty-six and eighty-nine respectively, while Martha Green lived to be eighty-six, all remarkable ages for that period, and illustrating the healthy site of Hightown in Liversedge, a fact which is well known.

weaver, accompanied him to London as his housekeeper. He married in 1721, at or near Bath, Elizabeth Tubb, niece to Richard Marchant,³ of Marchant's Court, Bath, a substantial Quaker "merchant-taylor," to whom she was a business assistant. Joseph Green settled, upon his marriage, at Fort and Duke Streets, Spitalfields, on the site of the old Artillery ground. Here were born to him five sons and five daughters, only one of whom, Joseph Green, later of Spital Square, survived apparently to manhood or womanhood. The eldest son, Marchant Green (whose signature with that of his father occurs on a marriage

³ Richard Marchant (c. 1666-1739) was a son of John Marchant, of Bath, clothworker, and his wife, Elizabeth. He married at Bull and Mouth Meeting, London, in 1692, Elizabeth Fry, of George Yard, Lombard Street, daughter of Samuel Fry, of Devizes, co. Wilts, maltster; the bride was at the time of her marriage an assistant to John Field (c. 1648-1723), one of the editors of *Piety Promoted*, and whose many Quaker writings occupy over five pages in Joseph Smith's *Catalogue*.

Richard Marchant's descendants intermarried with the well-known Quaker families of Divett, Goldney, Vickris-Dickinson, Harford, etc., and there are numerous entries of the family in Bath Abbey registers, which include several interesting burials from the house of Edward Marchant in Abbey Green. Amongst these are "The Lady Huntingdon," in 1723/4, the mother of Theophilus, ninth Earl of Huntingdon, husband of the celebrated and pious Selina, Countess of Huntingdon, founder of the sect associated with her name; and in 1724, "The Hon. Lord Bucklee" (viz. Richard Bulkeley, fourth Viscount Bulkeley, M.P. for Anglesey, etc.).

Richard Marchant had the honour of entertaining both Wesley and Whitfield at his house at Marchant's Court, as is mentioned in their respective journals. In 1739 Wesley preached in Richard Marchant's ground, but later, owing to the damage caused by the crowd to the trees, and thefts occurring, and having, said Marchant, "merited the displeasure of my neighbours," Wesley was forbidden by his Quaker friend to preach there again, upon which he makes some severe comments in his journal, as to the fear of man, and Marchant's money-bags, and his approaching decease (he died that year). Shortly before this occurs the well-known and interesting passage concerning Wesley's interview with Beau Nash, when the great preacher was entertained at Marchant's house.

Richard Marchant made his will in 1739, an abstract of which, an interesting one, was printed in *Quakeriana* (vol. ii. p. 185). In it he says: "I here make a confession that about the seventeenth year of my age it was the pleasure of Almighty God to convince my understanding and to give me a true sight of the way that leads to his Kingdom . . . and [I] received the Truth in the love of it," etc. He bequeaths "To my cousin (niece) Elizabeth Green's eldest son (Marchant Green), £50, and every other child she has or may have by Joseph Green, £20 each."

The Friends' Meeting-house at Bath was for many years at the top of Marchant's Court (off the High Street), now called Northumberland Place, but sometime after 1791, Friends moved to a Chapel in St. James's Parade, designed for the Roman Catholics, and "caused it to be made into a very neat unadorned place of worship." The Marchants were mostly buried in Meeting-house Court (1729-47).

certificate of Samuel Rudd, of Hertford, with Anne Ellington, of Wellingborough, in 1735), was born in 1721, and died of fever in 1740.

Joseph Green was a useful and influential member of Devonshire House Monthly Meeting, and is named upon appointments, 1726-1738, etc. For some time he acted as treasurer to the Meeting, and in 1736 the "Friends appointed have audited Joseph Green's accounts and find them rightly kept and fairly stated."

In 1738 he subscribed five guineas towards rebuilding Brighthouse Meeting House. Joseph Green's intimacy with his friend, Thomas Story, of Justice Town, near Carlisle, commenced in or perhaps prior to 1728/9, when he is mentioned by Thomas Areskine, a Quaker brewer of Edinburgh. Writing to Thomas Story, 18th Twelfth Month (February), from London, Areskine says: "J was at friend Joseph Greens in Duke Street, and both he and wife asked after thee with much respect, and desired both to be kindly remembred to thee."⁴ In 1730 Joseph Green signed a certificate for Story, addressed to Carlisle Monthly Meeting.

The earliest reference by Story to his friend, in his folio *Journal*, printed in 1747, is under date 7 December, 1732, when "I lodged at my sure Friend Joseph Greens, where I was made fully welcome as formerly." He had previously lodged in London in 1725, at Joseph Wyatt's, but owing to some serious troubles, Story was unable to keep his *Journal* from the early part of 1726 to the same period in 1728. In 1733 Story was again at Duke Street, "my usual lodging at my good Friend Joseph Greens." The same year he met Joseph and Elizabeth Green at a meeting at Windsor, and returned again to Duke Street, "where I was kindly received." In 1734 he was again "made welcome as before," on two separate occasions. The next year Story again "went to London, to my usual Lodging, at my kind Friend Joseph Green's, where I was kindly received and entertained."

Later on in the same year, 1735, he "was chearfully received at my agreeable and usual lodging at my Friend Joseph Green's," where he remained several months.

⁴ See THE JOURNAL, v. 30-33.

In 1736 he was once more at Duke Street, "to our mutual satisfaction," remaining there or in the neighbourhood some eighteen months. That year he met later at Hertford "my Landlord Joseph Green," and returning with him to London remained there some eight months, until June, 1739, when Joseph Green accompanied him to St. Albans, etc.

In September, the same year, Story was again in London, at "my usual Quarters, at my dear Friend Joseph Green's ; where I was received with kindness and respect, as in all former times." Here he remained some seven months, until April, 1740, when Story, "accompanied by my Friends Joseph Green and Thomas Whitehead," went to St. Albans. The last entry in Thomas Story's *Journal* is as follows :—

That Night I remained there [at Hertford] and on the First of the Seventh Month [September] accompanied by several Friends from Hartford, and others also from London, who met us half way, I went thither in the Evening to my usual Lodging ; where I was as well received as ever ; though at that Time it was truly a House of Mourning ; for my kind and good Landlord, Joseph Green, a Man of Sincerity and Truth, and his eldest Son [Marchant], a hopeful Youth of about 19 Years of Age, had been lately buried, Dying within a few hours one of another, and left one of the most mournful Widows and Mothers I have ever observed ; for they loved each other most tenderly, after having been married about 20 Years ; and having three other younger Children, the whole care of them fell upon her, with the Weight of all their Affairs and Business in the World, which was very considerable ; and the Concern which fell upon me, in Cumberland, (when I heard of this Stroke of Providence) for the Widow and Children, if peradventure I might be helpful or serviceable to them in any kind, had hastened me thither much sooner than otherwise I intended.

Joseph Green had died of fever at his house at Fort and Duke Streets, Spitalfields, 31st July, 1740, aged fifty, and was buried at Friends' Burial Ground, Whitechapel, 4th August, so that Story arrived about a month after his decease. Marchant Green had died the same day as his father, but the funeral of the latter appears a day later than that of his son. The three younger children alluded to by Story were Joseph, then aged sixteen and a half, later of Spital Square, John, aged twelve, who also died of fever this year on the 6th of October, about a month after Story had joined the sorrowing household, and



Photo H. G. Summerhayes.

THOMAS STORY'S DESK.

See page 85.

either Ann, born 1722, or Patience, born 1731, of whom we have no further record.

The editor of Story's *Journal* concludes the account as follows :—

The Authors Account breaks off here, which seems somewhat an abrupt Period ; and as the Editors have not been able to discover any further Prosecution of the Work amongst his papers, they apprehend it may not be amiss to add, that he continued in London, sympathising with and assisting this afflicted family, some part of the ensuing Winter ; where he was seized with a paralytick Disorder, which affected him to such Degree, as deprived him very much of his Speech, and confined him within Doors till the Return of the Spring, when he regained a little Strength and got out to Meetings ; but was still not so far recovered as to be able to hold a Discourse long, his Memory being also greatly impaired by the said Disorder : Nevertheless he continued sweet in Spirit, and pleasant and chearful among his Friends, whom he was always glad to see and be in Company with. He likewise diligently attended the Yearly Meeting at London this Season [1741], though he spoke not much in it. Before the End of the Summer he grew so much better, as that he travelled down to Carlisle.

Thomas Story never fully recovered from his paralytic seizure ; he died at his house at Justice Town, near Carlisle, 24th June, 1742. By his will, dated 7th September, 1741, and proved in London (with the codicil annexed) 3rd November, 1741, he left his friend Joseph Green's widow, Elizabeth Green, £100, not only, we presume, on the score of a long friendship, but as some recognition of her kind care in nursing him when ill in London.

By his codicil Thomas Story left the manuscript account of his travels, which was to be found in a trunk at his lodgings (at Elizabeth Green's) in London, for publication by his executors if deemed suitable. This was printed later *in extenso*. His desk he left with Elizabeth Green, and for five generations it remained in the family of Joseph Green's descendants, until, in 1894, it was presented by the present writer to the Meeting for Sufferings at Devonshire House, where it is much valued, and where, upon a brass plate, is recorded the names of the owners since Thomas Story's day. The desk is a large mahogany one, standing on an oak frame with four legs. It has two sloping sides, with a sliding false bottom and secret drawers. As the original manuscript of the

Journal is preserved at Devonshire House the desk is a fitting receptacle for it. It may be mentioned that, although this desk was long known in the family as "Thomas Story's desk," and had been repeatedly taken for church rates during the life-time of Joseph Markes Green (1771-1840), of Saffron Walden, a great-grandson of Joseph and Elizabeth Green, its history had been lost in obscurity until unearthed by the present writer.

Joseph Green made his will, which was proved in London after his death in 1740, in February, 1734. It was witnessed by Story, John Row and Edward Hall. His trustees were his wife's uncle, Richard Marchant, of Bath, who shortly pre-deceased him, Benjamin Bartlett, of Bradford, apothecary, his first cousin-in-law, and to whom Dr. John Fothergill was apprenticed, and Joseph Clio, of Bromley-by-Bow, linen draper. The will is an ideal one, the testator remembering, not only his beloved wife and children, but his mother, to whom he leaves £20, and his brethren and sisters and servants, to some of whom he leaves annuities for life. He forgives his brother, Thomas Green, now in Pennsylvania, the sum of £50, "being a debt due to me, for which he drew a bill on me payable to Thomas Penn, which I paid him" with interest. Joseph Green draws his will as one who feared God, as may be judged by the wording of his will. He concludes, "My children, which shall be living, I pray God the Almighty to bless and direct to his own glory."

Elizabeth Green, Joseph Green's relict, was a signatory at the marriage, at Longford, of her son, Joseph Green, with Mary Gurnell, in 1745. Nothing more is known of her later history, the register of her death not being forthcoming, but no doubt she was buried with her husband at Whitechapel before 1751, as she is not named in the will of that date, of her son, Joseph Green, who died in 1762.

Elizabeth Green's nephew, "Marchant Tubb, Esq." (1732-1791) (one of the eleven children or more of John Tubb, of Bath, and named by his uncle, Richard Marchant, in his will in 1739) was a wealthy sugar-planter in Jamaica, who, with his wife, Ann, lies buried under a handsome marble tablet in the chancel of Ringwould church, near Dover, with the arms of Tubb impaling those of his wife.

He was resident in Bedford Square, London, at the time of his death, but had also a house at Richmond, Surrey.

A singular coincidence occurs at Dover, close to Ringwould, where Marchant Tubb is buried, where a well-known firm of clothiers is "Marchant & Tubb," though in no way related to Elizabeth Green's nephew.

JOSEPH J. GREEN.

An Early Certificate of Removal.¹

Lancasheere.

ffrom our Men & Womens Mo^{thly} meetings att Swarthmoore this 7th day off y^e 6th moth 1688.

Whereas Margaret^t Gawith formerly an Inhabitant in this Country & a Member off this meetinge : & off later yeeres hath had her residens In or about Corke In Irelande : Vnto w^{ch} place shee Js desirous to retorne againe to liue : & make her aboade In :

These may therfore Certifye ffreindes off y^e particular Monthly or Quarterly Meetings off Corke or elsewhere In Irelande.

That y^e sayde Margaret^t Gawith hath liued amongst ffreinds In truth ffrom her youth vppe vnto this time : & hath behaued her selfe [*paper torn*] y^e gospell in sobriety & a good Conversation & hath nott beene concerned with any as to marriage that wee euer knew, or hearde off.

witness our handes :

Thomas Lower.
Robert Salthouse.
William Beck.
Tho : Walker.
James Harrison.
John garnett.
John ffell.
Willm Salthouse.
Robert Briggs.
John Gaueth.

Sarah ffell.
Alicce Cooper.
Sarah Cooper.
Elizabeth Sharpe.
Margratt ffisher.
Rachell Abraham.
Alicce Sallthous.

Will Satterthw^t.
Daniell Abraham.
Miles Birkett.
John Cowell.
George Holme.
Abraham Cleayton.

Margrett ffox.
Mary Lower.
Ellisabeth Harison.
Agnes Saterwhett.
Mary ffell.
Jaine Cowell.
Margratt ffisher.
Jssabell Simson.
Margratt Kirby.
Sarah Hathornthwite.
Alice gibson.
Rachell Townson.
Ellizbeth Becke.

¹ From the original in the possession of J. Ernest Grubb.

Friends in Current Literature.

Rhoda M. Coffin, Her Reminiscences, Addresses, Papers and Ancestry, edited by Mary Coffin Johnson (New York: Grafton Press, 8 $\frac{3}{4}$ by 6, pp. 291) is a most interesting and stimulating record of a noble life, devoted to the good of all, especially of the low and degraded. Service of many kinds is recorded. Here is how the Whitewater Meeting House (Ind.) was taken in hand for cleaning, c. 1848 :—

“ The old Whitewater Meeting House built many years before [1827], had never been cleaned, though thousands had occupied it. The large gallery used but once a year at the Yearly Meeting was particularly in a bad condition. We decided to clean it. . . . It was very hard work, and many thought our efforts meddlesome. ‘ It has served us thus and why could it not now. It is pride,’ said one. . . . One of the dear Friends walked back and forth before the house wiping away the tears, and when I went to try to comfort him, he said, ‘ Water will rot out all the sills, and there are them windows, they have never been taken out before, and have never let a drop of water in. Rhoda, thee did it, coming here with thy new fangled notions.’ . . . The Church had it cleaned yearly after that ” (pp. 58-61).

The Addresses and Papers, occupying about half the book, deal with work on behalf of prisoners, the insane, Indians, home and foreign missions and “ children of the street.” There is also a sketch of the life of Sarah J. Smith, a well-known Quaker philanthropist, who died in 1885.

R. M. Coffin (1826-1909) was the wife of Charles F. Coffin, now resident in Chicago, Ill.

Here is yet another book to add to the list of Quaker novels—*Sampson Rideout, Quaker*, by Una L. Silberrad (London: Nelson, 7 $\frac{1}{2}$ by 5 $\frac{1}{4}$, pp. 411, 2s.). Miss Silberrad dedicates her work “ To J. H. F., a member of the Society of Friends, and the best man I know ”—this is Joseph Hoyland Fox, of Wellington, Somerset. It is interesting to learn that the author has frequently attended Meeting at Buckhurst Hill, the home of Elizabeth Fox Howard, author of “ Damaris of the Downs,” as two scenes in this volume—a visit to a Friends’ meeting, and a visit to a graveyard in the dead of night—have a general resemblance to portions of “ Damaris.” A warm appreciation of Friends’ principles runs through the narrative (e.g. pp. 180, 201, 230); the principal events cluster round the ruined house and stable at Ashcombe in Dorsetshire, near to which is Ashmore, an old Quaker property, from which John Eliot, the lord of the manor, was committed to prison for non-payment of tithe, c. 1770. “ Darry Leven ” is modelled somewhat after Bampfylde Moore Carew, “ the King of the Gipsies,” who lived in Devonshire in the early eighteenth century, but one is sorry for the touch of fatalism which consigns Darry to “ live out his life his own way, and go to his own place ” (p. 407). Would a Quaker of the early day have accepted freedom as a result of subterfuge ? (chap. xvi.).

The Annual Reports for 1910 of The Academy of Natural Sciences of Philadelphia (founded in 1812) are to hand. Various members of the

Vaux family have for many years taken great interest in this institution—the present treasurer is George Vaux, Jun., who is said to possess one of the largest and best private collections of minerals in America.

The *Wesleyan Methodist Magazine*, for May, has a four-page article on “A Quaker Post-Bag,” written by (Rev.) Alfred Barraclough, and illustrated by views of Barlbrough Hall, church, and village.

There is an interesting conspectus of the early history of Friends in New York and on Long Island in the *Year Book* of New York Monthly Meeting, 15th Street and Rutherford Place.

The great work upon which Prof. G. Lyon Turner, M.A., has been for some time engaged is now completed, *Original Records of Early Non-conformity under Persecution and Indulgence* (London and Leipzig: Unwin, 2 vols., 10 by 6½, pp. xxii. + 1348, £2 10s.). The documents here reproduced fall into two groups—Episcopal Returns and State Papers. The former are the Returns made by order of Archbishop Sheldon in 1665, 1669, and 1676, of the Conventicles of various sorts in each parish, the number of attendants, their social position, and the Teachers usually present. The State Papers refer to the licences granted under the Declaration of Indulgence of 1672. The value of these volumes can only be fully realised as the books are consulted. The following is a specimen of the many references to Friends:—

Ely Diocese—Conventicles—1669.

Parishes & Conventicles in them.	Sects.	Numbers.	Quality & Abbetors.	Teachers.
St. Trinity in Ely	Quakers	12 or 13	Meanest Mechanicks	Uncertayne & sometime ye meetings are silent
St. Maries in Ely, at Francis Bugge his house, Comber	Quakers	usually inconsiderable; once of late 30 or 40.	Meane condition	John Browne of Norwich a late speaker there
Sutton at the house of Edwd Wright		about 40	Some rich, some very poore. Many of Evill fame, That live in Adultery & Fornication.	John Crooke John Ansley

The last entry is not definitely stated to refer to Friends, but it was probably a Friends’ Meeting, ministered to by John Crook, late Justice, of Bedfordshire. The descriptions of those present may refer to the absence of marriage according to established form.

The first volume contains the two-fold text, and the second volume gives a classified summary and also indexes to places, teachers, householders, etc. The names of many Friends appear in the lists of teachers and householders.

A standard biography of Elias Hicks [1748-1830] has been written for the Friends' General Conference Advancement Committee of Philadelphia Yearly Meeting (Race Street), by Henry W. Wilbur, and to this Elizabeth Powell Bond, late Dean of Swarthmore College, Pa., has contributed an Introduction. The foundation of this record of a remarkable life is, of course, "The Journal of Elias Hicks," published in 1832, but help has been obtained from printed sermons, and from many private letters previously unpublished, the result bearing evidence of very careful preparation. The home of Elias Hicks for about sixty years was a farm in Jericho on Long Island. At seventeen he was apprenticed to learn carpentry, and later he was a surveyor. At twenty-two he married Jemima Seaman. A list of his descendants forms an appendix to the book. He was "recommended to the Meeting of Ministers and Elders" as a Minister in 1778, and he travelled extensively. There is little in his journals relative to the opposition to his ministry, from which resulted mainly the Separation of 1827-8. "These silences in the Journal are hard to understand. Undoubtedly, the troubles of the period were not pleasant matters of record, yet one wishes that a fuller and more detailed statement regarding the whole matter might be had from him than is contained in the meagre references in his personal correspondence or his published Journal" (p. 46). He was a preacher first and foremost—"it seemed impossible for him to avoid the preacherly function in even his most tender and domestic missives" (p. 76). Of his family of eleven children, the sons, four in number, were of weak constitution and all died before manhood. "It surely seems strange that a man who was the father of eleven children, that his only source of personal 'reproof' concerning them was a little matter of 'wearing their gown sleeves long and pinned at the wrist.' This probably is a fair illustration of what may be called the conservatism of Elias Hicks touching all of the peculiarities of the Society of Friends" (p. 80). Later in this admirably-written biography we read, "During the last ten years of the life of Elias Hicks he was simply overburdened answering questions and explaining his position touching a multitude of views charged against him by his critics and defamers" (p. 114). It might have been better had fewer questions on deep and mysterious themes been asked and "answered"; at any rate the strong and public opposition to his religious pronouncements brought him everywhere multitudes of hearers (see p. 55).

The book bears as title *The Life and Labors of Elias Hicks*. A few chapter headings will reveal something of the contents:—Some Points of Doctrine; First Trouble in Philadelphia; The Braithwaite Controversy; Ann Jones in Dutchess County; Friendly and Unfriendly Critics; After the "Separation"; Recollections, Reminiscences and Testimonies.

The new volume from the pen of Thomas Hodgkin, D.C.L., *The Trial of Our Faith and other Papers* (London: Macmillan, 9 by 6, pp. 344, 7s. 6d. net) contains addresses on George Fox and James Parnell, to which we hope to refer later.

NORMAN PENNEY.

Vision seen by Thomas Richardson in Wisbech Jail, 1663.

Here followeth a declaration of an opening in my heart, as by vision in me as I lay in bed in the night season in the twelfth Moneth, 1663 in which Vision there appeared unto my view a sumptuous building, in form like to a spacious Lords Pallace standing on a hill : and I beholding of it, delighted in it ; and as I looked upon it, it appeared to me, that there were several pipes of lead laid round about the walls of that building, ordered in mine eye to serve the whole house with water : And I stood considering from whence this water should come to serve such a spacious place, being it stood upon a hill : And it further appeared to me, that the water that served the whole house came from a Fountain : and the Lord of that building had ordered conveyance from the Fountain to serve the whole house. And it being such an excellent work, I greatly desired to see the Fountain, and how the water was conveyed from the Fountain. And then I was shewed an excellent place called a Porters Lodge, where the Porter abode continually ; and it was shewed me that that Porter was highly esteemed of the Lord of the building ; and commission were given to him to serve the whole house with water, and that both the Fountain and the conveyance of the water were to be ordered at his pleasure. Then I greatly desired to see into the house, how the house was supplied with water, and withal, way was made for me to enter into the house ; and as I walked into several rooms, there were several servants, and every servant had his office ; and I looked for the water, and in some of the rooms the water came in abundantly, and those servants of those rooms kept all things under their charge in good order, very pleasant to behold, to the great honour of the Lord of that house ; and then I walked further in the house, into other rooms, and I looked for the water, and the water came into those rooms very slowly, and the servants of those rooms were not indus-terous in their places, for their Lord, but were part for their Lord, and part for themselves, and their rooms were not clean : and it was shewed me that there were many of

those unfaithful servants and unclean rooms. Then I desired to see further into the house, and going further along into other rooms, I looked for water, seeing the rooms exceeding foul, and the servants of those rooms wholly at ease; and it was showed me that there was pipes to convey water unto them as the other rooms had, but the water was stopped, which caused the uncleanness: Then I were something troubled in minde, and desired to know the reason why some of the rooms should have such abundance of water, and some but a small quantity, and some none; but it were shewed me that the Porter that were in high esteem had power to serve the whole house with water, and according to desert he supplied the rooms thereof, and all those servants that were faithful to their Lord had water in abundance; and those servants that had had an eye to themselves their water abated, and if they did not stand up and shew themselves faithfull whilst they had water, their rooms would grow unclean, as well as those that had their water course stopped already: then I enquired in my minde what might become of those servants that were at ease, or sloathful, and it was shewed me that the Lord of the building would come, and the unfaithful servants he would cast forth of his house, and place others in their rooms, for he could not endure unfaithful servants; and it seemed to me that it would be much shame, trouble, and terrour for them that were cast out of such a Lords service for their unfaithfulness to their master. And so I awaked, and it were opened to my understanding, how my spirit hath been in this exercise as aforesaid: and it being cleared to my understanding afresh, I am constrained to write the substance of the matter, that the learned may read, and in reading every one may read themselves, lest they lose their learning and can obtain it no more.

THO. RICHARDSON.

Wisbitch Goale.

Where the holy sense is lost, Profession, even of the highest Truths, cannot preserve against the enemies Assaults.

WILLIAM PENN, *Tender Counsel and Advice*, 1695, p. 6.

*Ancient Simplicity.*¹

John Camm and John Audland in the course of their ministerial service, passing through Barton in Oxfordshire in the year 1654, stopped at the Cross and preached to the people, after which they were walking along the street leading their Horses ; and being observed by a young woman named Maud Hiron, she went and told her father there had been two men preaching at the Cross and nobody had asked them to eat or drink, he therefore desired Maud to go and invite them to his house and to bring their Horses with them ; they accepted the invitation and were hospitably received and entertained, continuing there till the next day. During their visit they had much religious conversation with their host William Hiron, who was an aged man, a Baptist by profession ; he assented to their doctrine and said, “ It is the truth the very truth ; but what would my brethren say were I to change my religion ? ” While they were in conversation, Maud, placing herself at the back of John Audlands chair, listened attentively to their communication ; her mind was open to believe the principles they professed and for steady perseverance therein, she suffered much unkind treatment from her parents, her going to meeting being much obstructed, particularly by her mother who used to send her some distance in the fields to milk the cows, when she had several miles to walk to meeting. At length her diligent attention in the family awakened tenderness in the father towards her, so that addressing himself to his wife, he said, “ My dear, if Maud will be a quaker, let her be a quaker, she is the best of all the family, and she shall have a horse to go to meeting on.” Her situation was now rendered much easier ; she attended the meeting at Milton to which also young Giles Tydmarsh used to go, who, taking a likeing to her, ventured to commence his addresses to her, with “ Maud, I want to speak to thee,” to which she replied, “ Giles, if thou want to speak to me, come to my fathers house.” He accordingly did so, and making matrimonial proposals, it met with the old man’s approbation, who thereupon said to his wife, “ My Dear,

¹ From a modern MS. in D.

if Maud will be a quaker, a quaker husband is best for her ; I like Giles very well, I'll go and speak to his father about it." Giles Tydmarsch was then a prisoner in Oxford Castle on an excommunication for not attending church. They met in the Castle with, "Oh, William, how dost do ?"—"How dost, Giles ? but to the matter in hand, thy son Giles has a mind to my daughter Maud, and I like it well, Giles, what wilt thou give thy son ?"—"I will give him the house in the nether row in Chipping Norton"—"Thats enough, Giles"—"And what wilt thou give thy daughter ?"—"I will give her 70 pounds"—"Thats enough, William." Matters being thus agreed on, the young people married and settled in the said house.

Old Giles Tydmarsch continued a prisoner 7 years, and was then released, with about 400 more in the nation, by letters patent by king Charles in the 1672. During his confinement he used to make shoes. His wife and son went ownc a fortnight to exchange the work. It does not appear, that after his release from prison he resumed his business, but went and settled with his wife with their Son and Daughter at Chipping Norton. They both lived to about 90 years of age ; the wife surviving the husband only one day. They were both buried in one grave at Milton. Several years previous to their decease, they were quite childish and in that state they were tenderly cherished by their daughter in law, Maud, who used to make it her daily practice before any other of the family were permitted to dine, to feed the old people by placing a stool between them and giving first one piece and then the other till they were both satisfied. The aforesaid Giles and Maud Tydmarsch had four Children, the eldest daughter married to Joseph French, whose daughter, Sarah, married to Thomas Wagstaffe, of Banbury, Father to Thomas Wagstaffe who lived many years in Grace Church street and John Wagstaffe of Norfolk, etc.

Thomas and Sarah Wagstaffe's eldest son removed with his family to Philadelphia, and his daughter, Sarah, married Joseph Lownds.

Friends in Danby Dale, Yorkshire.

The following extract is taken from *Forty Years in a Moorland Parish*, 1907, by Canon J. C. Atkinson [1814-1900], pp. 223-225 :—

“It is a well-known circumstance that—to use the formal term employed in the old county records—the ‘people called Friends’ were once both numerous and influential in these dales, and nowhere more so than in Danby. I should be more than justified if I extended the remark to a very much wider North Riding area than this parish only, as a list of North Riding places licensed for the Quakers’ worship about the time of the Toleration Act, which I compiled for publication in the North Riding Records volume for the year 1889, abundantly demonstrates. Indeed, they were so numerous here that no less than three of their burial-places exist on the west side of Danby-dale only.

“There were still five or six Quaker families in the Dale when I first came to it [1847]. Of course I knew them all, and had a great respect for more than one of them, as well as simple regard. Indeed, one of them—he died, turned of eighty years old, many years ago—was a man much looked up to beyond the limits of the Dale ; and was often called upon to act as arbiter and peacemaker in cases which might otherwise have led on to litigation. He was a man of shrewd, sound sense and judgment ; and it was with the feeling of having lost a personal friend and a helper in all efforts for the good of the parish and the district, that I heard of the death of old William Hartas.¹

“The days of his lifetime were the days in which Church rates were collected. Dear old William and his co-religionists never paid a penny of the ‘cess’ they were liable for. But somehow or other, when the churchwardens went their collecting rounds, a sheaf or two of corn, of an approximate value to the sum set down against their names, stood handy to the said churchwarden’s hands, and no inquiry was ever made as to the person who had ‘conveyed’ the Quaker’s corn.

“There is a story told of old William which I have every reason to believe is a true one. It is, I suppose, well known that there is no grave-service in use among the Friends. The ceremony of depositing the body in the grave is a silent one, unless some one or more among the attendants on the funeral feels called on to address the bystanders. My friend William was often in the habit of speaking on more or less public occasions, both in the parish and out of it ; and when he attended a funeral of a Friend it was by no means unusual for him to ‘speak a few words.’

“On one such occasion no one spoke after the coffin was lowered to its resting-place, but there seemed to be a sort of expectation that William would ‘say a few words’ before the party separated. And so he did. After looking long and fixedly into the grave in still silence, he gave utterance at length to the following speech : ‘Our fri’nd seems

¹ William Hartas died at Castleton in 1864, aged eighty, see *Unhistoric Acts*, by George Baker.

vara comfortable. Thou mun hap him oop,'—these last words being addressed to the sexton.²

"Many a time have I seen this worthy old man, and others of the sect, in attendance at the funeral of some old and respected parishioner. Sometimes I have seen them, as I went out in advance of the coffin into the graveyard, the first part of the burial service over, sitting in the church porch. But not once or twice only I have seen them come inside the church and sit the service through—hatted, as a matter of course; and I had more reasons than one for not being intolerant enough to insist on the removal of themselves, if so be their hats were unremovable. I was glad to see them among the throng of other parishioners who came to pay their last tribute of regard to the person who had long lived among them, a neighbour among neighbours and a friend among friends. And I was not going to take any step which might have the tendency to lessen good feeling, either general or particular."

Of the above-mentioned William Hartas we also read on p. 112:—

"On occasion of the first show of live stock held under the auspices of the Danby Agricultural Association, two among the elders of the people, each much respected both in the parish and out of it, were among the after-dinner speakers. Both delivered themselves sensibly and well, and both with more than a mere touch of native humour. One of them, by name William Hartas, was an old Quaker, whose judgment, experience and probity were equally well known, and caused him frequently to be appealed to as arbiter in cases of dispute or valuation. Among other things pithily and tersely—albeit a little quaintly—said, he addressed some remarks to the subject of, as he conceived, the apparent declension of habits of thriftiness and careful, not to say rigid, economy. He said, and I wish I could give it in his own inimitable Yorkshire, 'I aim [think, assume, believe] folks are not so saving and careful as they used to be. You must look to it. Farmers' daughters are not content with good calico, but want something smarter for their dresses; and dressing and dairying won't go together, no ways you can frame it. And the young chaps, why, they're almost as bad as the lasses; they want cloth trousers and smart waistcoats. Why, when I was a lad there was a vast still sitting in their fathers' leather breeches, and more than one I kened had breeks their grandfathers had had for their best, and there was a vast o' good wear in 'em yet. Mak' things last what they will, is my advice to this meeting; and old-fashioned homespun and good leather breeks is baith very lasty.' "

² "I should like to record one other characteristic saying of this good old man's, communicated by Sir Joseph Pease, which I had likewise heard from another member of the same family, but in the graphic dialect of the country: 'If,' said the old man, 'if my horse falls with me *once*, I forgive him; it may have been more my fault than his. If it happens a *second* time, I part with him; as, if any accident occurred through his doing it a *third* time, I should blame myself.' "

VOLUME 5, 1908.

CONTAINS :

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Friends in Mansfield and District. *Illustrated.*
A Glimpse of Ancient Friends in Dorset.
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Documents from the Paris National Archives relating to
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Friends and the Castle of Chambord, France. *Illustrated.*
Records of Friends in Scotland.
Friends in South Carolina.
American Descendants of John Reckless.
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